Minutes of the
Meeting of the Executive Committee
of the World Council of Churches
13-18 November, 2015
Ecumenical Institute at Bossey, Switzerland

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1. Prayers

On 13 November, prayers were held in the Chapel at Bossey. The scripture readings were Acts 15:12-21 and Ephesians 4:1-6. Rev. Dr Hyun Ju Bae (Presbyterian Church of Korea) reflected on the texts. She noted that churches have often been divided by controversial issues. Particularly in the early Christian church there were questions about how the Gentiles could become people of God without becoming Jewish. The Gentiles were accepted as being of one Spirit – and the outsiders became insiders. The Jewish Christians gave up their own privileges and Acts 15 represents an important decision-making moment in the history of the church. There were three key reasons that led to this change: quality of listening on both sides, the significance of respectful space, and the quality of leadership. These led to significant transformation of the early church. She shared a hope that the contemporary church can be inspired by the early church, and fully engaged in the Pilgrimage of Justice and Peace.

On 14 November, prayers were held in the Chapel at Bossey. The scripture readings were Jeremiah 7:5-7 and Matthew 25:31-40. Rev. Dr Olav Fykse Tveit, general secretary of the World Council of Churches (WCC), provided the meditation. He reflected on the terror attacks in Paris which had taken place the evening before and lamented about the violence in Paris, Burundi, Syria, and Iraq. He spoke about the reality of death, and noted that survivors sometimes question why others are suffering while the survivor is still alive. He invited prayers of support for the victims in Paris and their families. He recounted the terror attacks of 2 August 1980, which were the biggest terror attacks in Europe since World War II and shared the comfort he finds in Psalm 18. We are alive to be with each other and to show that life is more powerful than death. We are to be part of God's deeds in the world and each is called to a life of sharing and sympathy.

On 15 November, the executive committee met for prayers at the St. Pierre Cathedral. The scripture readings were Psalm 121, John 14:1-6, and Matthew 6:33-34. A reflection was offered by Rev. Emmanuel Fuchs, President of the Protestant Church of Geneva. He noted that the Christian's "pilgrimage" is found not merely in dramatic undertakings and daunting challenges, but also "in our daily walk". As Christians walk day by day it is important to remember that the goal at the end of the journey may not be as crucial as "the way" itself. "I am the way" Jesus said. The most important moment in Christian life may be the decision to begin the journey. In this sense, the church represents companions on the way engaging in an active and liberating life together, encouraging each other, recognizing and responding to one another's needs. He reflected that even in Paris, stunned as the people are by events, a way forward must be found. The church must take to the road in a violent world, resolutely setting out on the way. Like a pilgrim, the church moves ahead in hope.

On 16 November, prayers were held at the Chapel at Bossey. The scripture reading was Luke 23:13-31. Dr Guillermo Kerber, Programme Executive for Economic and Ecological Justice, shared a reflection. After the terror attacks during the past week, we could better understand the feelings of the disciples: their fear and sadness. They walked to Emmaus still afraid, and likely escaping Jerusalem. He reflected on the pilgrims for climate justice, which is a people's pilgrimage including Christians, people of many faiths, and civil society leading into a more simple and eco-friendly way. People walk for hundreds of kilometres for spiritual reasons. Thus, every pilgrimage can be a road to Emmaus. Pilgrimage is an expression of who we are as people on the way. He concluded by sharing that the upcoming December 2015 United Nations' conference on climate change, COP21, is not a destination: it is a milestone on the way of our Pilgrimage of Justice and Peace.

On 17 November, prayers were held at the Chapel of the Ecumenical Centre in Geneva. The scripture reading was Proverbs 31:8-9. It was noted that 19 November is observed as the United Nations World Toilet Day and so these prayers focused on the global sanitation challenge. Mr Dinesh Suna, Programme Executive for the Ecumenical Water Network, noted that for many people, toilets are taboo, and it is particularly taboo to mention toilets in prayer services. He shared that approximately 2.4 billion people in the world are affected by poor sanitation, and that this was the most lagging goal

in the previous millennium development goals. Women and girls are particularly challenged; they may have stop school when they start menstruating because there are no toilets in their school. Toilets are also a source of violence against women: they are a site of attacks and rape. There are 4,000 children who die daily because of poor sanitation, even though water is a human rights issue. Churches can play a prophetic role and defend the rights of the most vulnerable.

On 18 November, prayers were held at the Chapel at Bossey. The scripture reading was 1 Kings 17:1-16. Dr Katalina Tahaafe-Williams, Programme Executive for Mission and Evangelism, shared a reflection. She noted that her theme is praying as multicultural communities, and that to pray with many different cultures can be very challenging. Our sense of security can be disrupted when we pray with people from other cultures. She reflected on what prayer is and what we do when we pray. Christian prayer is not about informing God of a wish list, but rather to align our thinking with God's thinking. In prayer God makes us an instrument of the good that God intends. Prayer is a lifestyle and we still pray when there are crises. Our calling is to stay in the troublesome places and to pray and remember that God is in control. She reflected on Elijah and noted that he and the widow from the biblical text were in a cross-cultural encounter. It was an encounter between two people who were very different, and in the worship space (which is God's space) they were both aliens. In their alienness, there was belonging.

2. Opening Actions

2.1 WELCOME BY MODERATOR

Dr Agnes Abuom (Anglican Church of Kenya) moderated a general session. She offered warm words of welcome. She shared an African expression, that the teeth are able to chew the tough meat because they chew together. She noted that we are meeting in a historical moment in the journey of our faith and in our Pilgrimage of Justice and Peace (PJP). She shared that the leadership of the central committee had just completed meetings with the moderators of commissions, and members of the PJP reference group, about the PJP.

She noted that a great deal happened since our last executive meeting in Armenia in June 2016. She was in Burundi for four days, and left this past Friday night. There, she was reminded about the importance of the PJP. She saw the vicious cycle of failed hopes, as there are many people who are unable to enjoy the fullness of life as promised by our Lord. One morning, a woman who had to flee on a flight on Friday night, came and noted that someone in the night had been killed, and their heart was pulled out. She was reminded of a killing in Nigeria; there, when the president was killed, they also removed his heart.

She shared that people go about their business during the day, but in the night there is an aura of fear. In the night, there are many gunshots. There was a growing cycle of fear and hopelessness. The whole issue of wounds affiliated on communities, as people fled. She went to the market, and the busses were full of people going to Democratic Republic of Congo, Rwanda, and Tanzania. She asked herself, what does the PJP mean for me in this context? What is my accompaniment in such a wounded society, where there are cycles of wounds after wounds being afflicted on people?

Coming back to her own country of Kenya, as she listened to the narrative of peace programmes, she heard about radicalization of young people, about mothers crying because their children had disappeared. Here there are unhealed wounds of forced separation. She listened to the changing gender roles in the region, and the efforts by women and their resilience against violence, and new forms of violence. She shared that as we watched the South Sudan story that was told on BBC, then 34 children are dying every day in a United Nations camp in the northern part of South Sudan. She

asked herself, what hope is there for children in our world? She noted that the woman reporter also narrated about how the young men and women, particularly young militia men, if they would not rape an older woman; then, they would use sticks to penetrate her private parts. She asked herself, what has become of our society?

She also reflected on the refugees coming into Europe, and drowning in the seas. She shared that our planetary boundaries have no country left. As we looked a few weeks ago on the impact of climate change, she was reminded of the Sudan rhino – there is only one male left, and he only has two years to go before he dies. And so, it is a place where conservationists have two females trying to draw the sperm of this almost-extinct rhino. There is the extinction of biodiversity, and also the indigenous small communities in her region as they encounter major oil and extractive industries pushing communities to the margins.

Dr Abuom also reflected on the United Nations Sustainable Development goals, and the "Africa We Want". Earlier, churches spearheaded work on the Kenya We Want.

There is a cycle of exclusion from participation, a state of hopeless all over the world. So, what does the PJP mean, as we accompany people of good faith? She realized that there are opportunities in these challenges that need to be unlocked. There are potentials and possibilities. There is an escapable call for recognizing all of God's people and creation to enjoy the fullness of life. How do we do that with an economic paradigm that has commodified everything and everyone? When we talk about economics of life, what will it mean for us? Can we truly be part of a PJP within the same economic paradigm? Even with economic growth, the majority continue to be devastated by centres of meaningful and dignified life.

Therefore, moving together is a response to an urgent call to listen to the voice of God today – whether you are from North America, where we have seen racism rearing its head once again with impunity; whether you are from Europe where you are receiving refugees; whether you are from Asia with nuclear threats; whether you are from Africa where there is extremism – in all places there is the urgency to discern the will of God.

Dr Abuom shared that she comes to this meeting with a heavy heart, because of what she has seen – including a divided church leadership in Burundi unable to give a common voice to the people. We do not want to see another genocide. Business as usual is not an option following such a visit from Burundi. It is not enough just to say that violence against women is a scandal and sin. It is not enough just to say that it is a sin for churches to be divided. The urgency of the call is to act in obedience to God.

She hoped that as the executive committee meets, and moves together, we will get out of our comfort zones and listen to one another, truly hear one another, and recognize that had our forefathers and foremothers been hijacked by their fear, then we would not be beneficiaries of this movement. What does each of us need to do to step out in order to obey the call of today?

Paul, in the letter to Timothy, shared that we were not giving a spirit of timidity, but of love and power. What we have today belonged to someone else yesterday; what we have today will belong to someone else tomorrow.

What virtues are we asked to espouse in our relationships with one another, in our work, and in our accompaniment in the PJP? Children are crying out, and we are wounded. We are wounded care-givers, so how do we get healed to provide the necessary accompaniment?

She welcomed everyone to the executive committee meeting, to make take critical decisions for the future of the movement for the life of the council. She prays that we will have the capacity to listen to one another, work together and move together.

Dr Abuom was thanked for her report.

2.2 Roll Call

Dr Tveit called the roll of members present (see Appendix I).

Congratulations were extended to Rev. Dr Sharon Watkins (Christian Church [Disciples of Christ] in the United States of America), who on 12 November was elected to become the President of the National Council of Churches of Christ in the USA.

2.3 Approval of Agenda

Dr Abuom moderated a decision session.

Dr Audeh B. Quawas (Greek Orthodox Patriarchate of Jerusalem) referenced pages 114-120 from the minutes of June 2015, concerning the decisions from the last executive committee meeting. He noted that many of those decisions are items that we need to discuss today. It would be helpful if the agenda would indicate items for follow up and decision.

Additionally, he referred to page 31of the same minutes, which provided information about the report of the finance sub-committee: several items were referred to the November 2015 executive committee meeting. He asked if this will be part of the finance sub-committee report.

Dr Tveit shared that the proposed agenda gives a framework for the meeting. He noted that all issues from the former meeting will be dealt with in the reports that presented to this meeting.

H.E. Metropolitan Prof. Dr Gennadios of Sassima (Ecumenical Patriarchate) asked on Sunday, if it would be possible to have the closed session immediately after lunch, and to have the sub-committee meeting right after lunch instead?

With this change, the agenda was approved by consensus.

2.4 Approval of Minutes

Dr Quawas noted one correction: on page 20, at the very bottom of the page, the year should be corrected to be November 2015.

With the one amendment, the minutes of the June 2015 executive committee meeting were approved by consensus.

2.5 Approval of Sub-Committees (Membership)

The membership of the sub-committees was approved by consensus. The full list is found in Appendix II.

2.6 Consensus

Dr Abuom invited Ms Tara Tautari, consensus facilitator, to lead a session on consensus.

Ms Tautari began with a group exercise that focused on the journey of members to the meeting and what they had left behind to gather at Bossey. She then invited members to share with each other responses to the questions "How might your presence here be a blessing for this meeting? What do you believe your contribution to be?" A helpful discussion took place. Dr Abuom offered Ms Tautari thanks for her presentation and presence at this meeting.

2.7 CONDOLENCES

Dr Tveit shared condolences, about two central committee members who recently passed away.

On 16 August 2015, Mr Tony Waworuntu (Gereja Protestan di Indonesia Bagian Barat (GPIB)), passed away from a heart attack. He had been active in the ecumenical movement for many years.

19 October 2015, Bishop Taranath Sugnanam Sagar (Methodist Church in India) passed away from a heart attack.

In addition, H.E. Archbishop Dr Vicken Aykazian's (Armenian Apostolic Church [Mother See of Holy Etchmiadzin]) mother passed away recently.

Dr Tveit noted that their families have received letters of condolences with assurances that our prayers are with them. The executive committee had a moment of silence. H.G. Bishop Irinej of Australia & New Zealand, moderator of the governance and nominations committee of the central committee, offered a prayer.

2.8 SHARING BY MEMBERS

Bishop Dr Mary Ann Swenson (United Methodist Church) recently attended a conference in Washington DC about democratic processes in the Democratic Republic of Congo. They met with representatives from the senate and the house of representatives from the US to talk about the role of the churches. Churches are playing a role in mediating the electoral process. She shared that this is all a part of the PJP. Support of the people of Congo is important. She also shared that a few weeks earlier, there had been a special event on evangelism in the North American context. There was participation from the Canadian Council of Churches (CCC) and the National Council of Churches in the USA (NCC USA), and several leaders from Canada and the USA. Practitioners were present, and it was an important time of sharing.

H.E. Archbishop Nareg Alemezian (Armenian Apostolic Church Holy See of Cilicia) participated, with other religious leaders of Cyprus, in a seminar, on the Cyprus freedom of religion and its cultural heritage. He brought literature from that gathering as well as the presentation that he shared during that seminar.

Rev. Dr Sharon Watkins asked for prayers for the United States context. Firstly, they are in a season where the systemic and personal nature of racism is more than apparent, and they once again pray that they will have the courage and creativity to make some progress in eradicating this original sin from their hearts and system; they need prayers and accompaniment. Secondly, they have entered into the season of electoral politics. This time, it seems that it will be particularly raucous and surprising; they need prayers and accompaniment that their process will result in a leader who will be a viable and wise participant in world affairs.

Dr Ulysses Burley III (Evangelical Lutheran Church in America) shared that the "Declaration on the Way" was prepared by a joint task force of the US Conference of Catholic Bishops' Committee on Ecumenical and Interreligious Affairs and the Chicago-based Evangelical Lutheran Church in

America (ELCA). The document was inspired by a December 2011 speech by Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, and draws on the work of national and international Catholic-Lutheran dialogues since 1965, particularly on the topics of church, ministry and the Eucharist. It was intended to mark the 50th anniversary of Catholic-Lutheran dialogue in 2015 and the upcoming 500th anniversary of the start of the Protestant Reformation in 2017. The declaration asks the Lutheran World Federation and the Pontifical Council for Promoting Christian Unity to jointly "receive, affirm and create a process to implement" the 32 statements of agreement outlined in the declaration and to establish "a process and a timetable for addressing remaining issues on church, Eucharist and ministry."

H.E. Metropolitan Prof. Dr Gennadios of Sassima spoke about the issue of refugees. He shared about the dramatic and tragic situation which is facing Greece and other countries in the Mediterranean Sea. WCC delegations visited Greece and other countries affected including Hungary. The UNHCR says that the number of refugee and migrant arrivals to Greece is close to half a million. Turkey is being used as a transit country and thousands pass through the Greek islands to the rest of Europe. The situation is uncontrollable and in Istanbul, refugees are living in inhumane conditions. This was discussed in the European Union.

Bishop John F. White (African Methodist Episcopal Church) shared that the Christian Council of Lesotho is celebrating 50 years of jubilee. The Council is doing a great job in the midst of turmoil. He asked the WCC's continuous support for the Christian Council and the people of Lesotho.

H.G. Bishop Irinej of Australia & New Zealand shared that he would like to offer his personal appreciation and the appreciation of the Serbian Orthodox Church for the many statements on behalf of Archbishop Jovan (Vraniskovsky) of Ohrid who was finally released after a decade of incarceration. They are still in need of prayers.

Bishop Petra Bosse-Huber (Evangelische Kirche in Deutschland) shared an update about the churches in Germany. Dr Heinrich Bedford-Strohm, bishop of the Evangelical Lutheran Church in Bavaria, received 124 of 125 votes cast by the Synod and Church Conference of the Evangelical Church in Germany (EKD), which recently met in Bremen, 8 to 11 November. The term of office is until 2021. Bishop Bedford-Strohm remains chair of EKD Council. The EKD Synod, with the Council and Church Conference, is one of the three governing bodies of the EKD.

She had come to the executive meeting directly from that Synod meeting. The synod provided a clear voice of the church as an open society and as one that is open to the refugees. In 2017 there will be a celebration of 500 years of Protestantism worldwide; they want to create an international and ecumenical festival of faith. Everyone is invited to participate in the programme.

Rev. Baoping Kan (China Christian Council) shared that in his context some churches are being exclusive and are trying to convert Muslims. Some Christians in the Chinese society are even attacking people of other religions, including Muslims and Buddhists. He asked for prayers.

Dr Quawas asked for prayers for the meeting of the heads of churches in the Middle East planned for December 2015 in Lebanon.

H.E. Metropolitan Prof. Dr Nifon of Targoviste (Romanian Orthodox Church) shared Orthodox churches are preparing for holding the Great and Holy Synod of the Orthodox Church. Because he is part of this, he shared that there are two documents related to the ecumenical movement: one about the relationship of the Orthodox church with the rest of the Christian world and the second about the mission of the Orthodox church in the contemporary world. This is an important event at the pan-Christian level. The Ecumenical Patriarch has an important role in convening such meetings. The Great and Holy Synod will take place around the feast of Pentecost in 2016 in Constantinople at the Church of Saint Irene, where the second ecumenical council of the Christian church took place in the third century.

Mr Peter Prove, CCIA Director, noted that last year marked the 30th anniversary of the 'Tozanso Process' of ecumenical engagement and encounter with the Korean Christian Federation (KCF) of North Korea, and that this year is the 70th anniversary of the liberation of the Korean peninsula from Japanese colonial domination and of subsequent division between North and South. He noted that the ecumenical engagement with the Korean peninsula received fresh impetus by the actions of the 10th assembly in Busan. The WCC has been involved for more than 30 years in promoting mutual exchanges and encounters between the church structures North and South, and also introducing people from the KCF to the wider ecumenical community.

He noted that under the auspices of the Ecumenical Forum for Peace, Reunification and Development Cooperation on the Korean Peninsula (EFK), coordinated by the WCC, there was a delegation visit of twelve people representing various churches and church-related organizations on 23-30 October 2015. The delegation was led by the WCC Asia President, Rev. Dr Chang Sang. It was a significant visit with more than one week spent in North Korea and travel to the countryside. The trip also entailed further deepening of relationship and mutual trust with the KCF. A brief but important meeting was held with representatives of the Korean Catholics Association. It also included higher level political contacts.

Mr Prove noted that it was also a wonderful opportunity for intergenerational sharing. It was a mixed delegation, including South Koreans and international participants – this hardly ever happens, and it shows evidence of the increased trust.

As part of the programme, there was a one-day meeting of the EFK: the first time an ecumenical meeting involving both North Koreans (KCF) and South Koreans (NCCK) as well as internationals took place on the Korean peninsula. This was the realization of a dream since 30 years and an historic occasion. The meeting issued an outcome document: the 'Pyongyang Appeal'.

Dr Abuom shared that she recently attended a peace conference organized by Presbyterian Church in the Republic of Korea (PROK) and the Presbyterian Church in Korea (PCK). It was historic to have the two churches working together. Dr Bae gave a powerful presentation at the conference. They celebrated 100 years of ministry in that country.

Bishop Simo Peura (Evangelical Lutheran Church of Finland) offered a prayer for the concerns raised.

3. Report of the General Secretary

3.1 General Secretary's Report

Dr Abuom moderated a hearing session. She invited Rev. Dr Olav Fykse Tveit, the WCC general secretary to share his report.

The full text of his report is noted below.

Pilgrimage of Justice and Peace – A Journey of Hope

1. The work of the WCC since we met in June has taken the Pilgrimage of Justice and Peace (PJP) to another level of understanding both conceptually and practically. We discussed extensively in Armenia in June, how we should coordinate the advice coming from the Reference Group of PJP with the executive committee's own initiatives, experiences and decisions for the plans of the WCC. I appreciate the participation in this meeting of the moderators and representatives of the commissions and consultative bodies. Their participation helps to ensure that the Pilgrimage of Justice and Peace is

the unifying motif for all our programmatic work. They will report from their various consultative bodies on the progress of this coordination. I will report here on how the Pilgrimage has been taken into new landscapes, inviting more active partners and accompaniers on our way, particularly through the agenda I have had as general secretary. As you well know, there is much more happening in the work of the Council which is now increasingly shared through our website. For example, a high level delegation participated in the 70th anniversary commemoration of the nuclear devastation of Hiroshima and Nagasaki, Japan in August 1945.

Pilgrimage with our churches in Latin America

2. "If any in our constituency will not adopt the terminology of 'pilgrimage', you will find them on the visit to member churches in Latin-America." So I heard before the two weeks of intensive programme visiting this significant region in our constituency. With a very strong Catholic presence in the countries in Latin-America, Protestant churches there often use other religious terminology and practice rather than "pilgrimage". These churches hosted the 9th Assembly in Brazil 2006, helping us focus on transformation, which is indeed echoed in the theme of our Pilgrimage of Justice and Peace. The experience of visiting Argentina, Chile, Brazil and Colombia was inspiring, even somewhat surprising as to how meaningful the PJP seems to be to renew the way these member churches work with and in the WCC. President Gloria Nohemy Ulloa Alvarado accompanied me; and, together we shared, discussed and preached in all these contexts the invitation to be part of this new wave of the ecumenical movement today, as an opportunity to find their new role in the WCC as member churches and as people working for justice and peace in this continent, in the spirit and search for Christian unity.

3. The first event was in Buenos Aires, led by the now late bishop of the Evangelical Methodist Church of Argentina and former president and central committee member of the WCC, Aldo Etchegoyen, and with contributions from the Nobel Peace Laureate Adolfo Pérez Esquivel and others. We emphasized the connection to the struggle for Human Rights leading to democracy and peace as an earlier phase of this pilgrimage and that we now need to be together in new ways defining the movement in faith we are called to make for the next years.

4. In Chile, I preached in the Pentecostal Cathedral in Curicó with a great celebration of their commitment to ecumenical relations, ecumenical formation and the work for social justice. The meeting with President Michelle Bachelet was a very meaningful conversation about gender justice and climate change.

5. In Colombia, there were significant gatherings of worship and discussion. On one day, there was a meeting with the minister of interior and the leaders of all protestant and orthodox churches of the country to discuss for the first time their relationship to the state. The final meeting with President Santos was very significant, with him expressing how important the WCC, CLAI and the churches in Colombia are and will be for the process of building peace after an agreement is signed. We were asked to contribute to workshops for peace-building and will do so in the next months.

6. Dr Walter Altmann, the former moderator of the WCC central committee, participated in the programme in Brazil, which also included a lengthy meeting with the heads of all four member churches about the WCC and the PJP as a way forward together for the ecumenical movement in Brazil. We also had a substantial meeting with the minister for human rights. The WCC was again recognized for its work related to Human Rights in the past (*Brasil: Nunca Mais*) and was welcomed as a partner in raising current concern about increased violence by fundamentalist Christians against Afro-Brazilian groups in the country. We also discussed urgent challenges for Indigenous People, the longstanding work to overcome poverty, food security, climate change and other issues of high significance for Brazil.

Pilgrimage of Justice and Peace as a common platform for member churches, ecumenical partners and cooperation with partners of "good will"

7. The words and initiatives of the first Latin American pope, Francis, were also echoed in many of our conversations, particularly the significant encyclical *'Laudato si'* on the care for our environment, our common home. It was a new development in ecumenical partnership that the Roman Catholic Church, through a letter from the Pope to the presidents of the PCPCU and PCJP, asked for the marking of the Day of Creation on 1 September together with the member churches of the WCC. We did so in the national cathedral in Brasilia. I also have participated in other events leading towards the COP 21 in Paris. The mobilization in many churches around the world is promising. Both in Trondheim, Norway in July and in Westphalia, Germany in October, I addressed climate pilgrimage events. These events are significant in the peoples' mobilization to apply political pressure on the participants in Paris at this historical moment for humankind and the future of our common life as creation. It is the development of a new common ecumenical platform, emphasizing together the urgency of addressing issues of justice and peace as expressions of our common faith in the triune God.

8. The 50th anniversary of the Joint Working Group between the WCC and the PCPCU was celebrated in June in Rome, as the introduction to the work of the newly appointed group. In a solemn moment of recognizing and giving thanks to God for the enormous work and the substantial changes in ecumenical relations that has happened since the end of the 2nd Vatican council, we listened carefully to the perspectives of present and former moderators of the group as well as the words of a letter to the WCC general secretary from Pope Francis. He emphasized again what he said in his mission statement, that "realities are more important than ideas", encouraging strong common efforts to make a difference together as expressions of the unity to which God in Christ has called us. The words of greetings from the President of PCPCU, Cardinal Koch, as well as from former moderators (such as Bishop em Jonas Jonsson) and myself emphasized the new opportunities of the present ecumenical openness towards a common Christian pilgrimage and witness.

9. It has been an honour to continue in the year-long commemoration of the centennial of the Armenian Genocide. In a ceremony in Bikfaya, Lebanon, the Armenian Church of the Holy Muron was blessed, symbolically anointing the 1.5 million martyrs of the Armenian Genocide. The ceremony was led by Catholicos Aram I of the Holy See of Cilicia, along with other church leaders. I shared in my address during the ceremony that the memory of the victims moves us to take pro-active measures to stop all attacks against humanity.

10. In a celebration of 75 years of the Taizé community and 100 years since the birth of Brother Roger, we could sense some of the same gratefulness for the ecumenical journey we have had together and how the pilgrimage approach is a proper framework to express our shared spirituality and commitment to work for unity, peace and justice in the world. Over the decades, this community serves as a constant call and accompaniment of young people and others to become pilgrims in spirit and in service for the Church and the world. I was honoured that *L'Osservatore Romano* printed my reflections on how the Taizé community in a profound way expresses the idea of the Pilgrimage of Justice and Peace and the words of greetings from the WCC at this occasion.

11. This year's meeting of the secretaries of the Christian World Communions was hosted in London by the Salvation Army and the Society of Friends. The meeting is always an important forum of exchange and update on what is happening in our sister organizations. They seem to share the vision of the Pilgrimage with us; but, they also naturally ask how the WCC sees them contributing to the PJP as a common ecumenical journey. In my reporting about major developments in the WCC, I also shared some reflections in this respect. First of all, I see the PJP both as a programmatic profile of the WCC and an approach for strengthening the integrity of the one ecumenical movement and the interrelatedness of the many dimensions of our work for unity, mission, dialogue between religions, and work for justice and peace in different regions. Secondly, I see the great challenges we are addressing through the pilgrimage such as climate change, economic justice, peace and justice in the

Middle East, care for refugees, religion and violence, to name a few, as our common tasks in the ecumenical movement. I asked them to see their contributions as part of the one common Pilgrimage. In that sense, the Pilgrimage is a description of the ecumenical movement in our time. Thirdly, I particularly addressed the need for a stronger focus on our unity as solidarity and unity of life (re the Unity statement from the 10th Assembly). We need to care for the One Body of Christ, a unity that is grounded in the Triune God, Father, Son and Holy Spirit, the God of life - the creator, saviour and life-giver. The work with the Christian World Communions is a natural partnership for the WCC; and, I see our presence there as a privileged opportunity.

12. The meeting of the Permanent Committee on Consensus and Collaboration (PCCC) was hosted by the two member churches of the WCC in Finland, the Orthodox Church of Finland and the Evangelical Lutheran Church of Finland. This was another opportunity to reflect together on how the PJP opens for more practical cooperation for common diakonia and witness and how this relates to other dimensions of the unity we search. The report from the meeting is substantial and is tabled at this executive committee meeting. The PCCC is a significant instrument for the WCC to constantly renew and remind us of the basis so carefully established through the special commission and to pursue the proper and trustful conversation on questions raised about membership criteria and how to balance different concerns of the council in elections and appointments.

13. The wider circle of cooperation under the perspective of PJP has been affirmed in many events since we last met; and, this also will be the case in some events following this meeting. The agreement with UNICEF has been developed under careful consideration with the executive committee and the leadership of the central committee. I signed it in confidence that this cooperation has a significant potential for making us more able to work for justice and peace for and with our youngest generations, and to particularly counteract violence against children and their human rights. We also look forward to how we through churches can mobilize children and those who care for their future through new initiatives about climate change. Many of our churches and others are very interested in the implementation of this agreement. The Special Representative of the Secretary-General on Violence against Children, Marta Santos Pais, visited me in my office and was particularly inspired by the Pilgrimage of Justice and Peace as theme for cooperation for children and their rights in our time. I invited her to the rights of children plenary of the central committee meeting in 2016.

14. New ways to work together with our member churches for justice and peace have been searched for in mobilizing cooperation in what has developed from a crisis and war in Syria and Iraq to a refugee crisis in Europe. We have followed up the work with our member churches and partners in Syria and Iraq and were encouraged by the offer from the Norwegian Ministry of Foreign Affairs (MFA) to particularly address the needs of the religious minorities in these countries, to see what can be done to provide them aid, protection in a short and long perspective, and opportunities to remain in their homelands and at least in the area until they can move back. We wait for the final agreement between the MFA, Norwegian Church Aid and the WCC.

15. The critical situation in Syria and Iraq due to the war and the intensive terror of ISIS, as well as the increasing use of military means to try to stop the terror and the war, has raised many questions and led to many discussions where the WCC is asked to contribute. So far I have tried to follow the same line as the WCC has pursued before, in urging every partner, nationally and particularly also internationally, to support a political peace process for Syria and end the suffering of the people of Syria. The UN Security Council finally supported a peace plan for Syria; but, the implementation requires strong political investment and diplomatic work. In 2012, when we had a wide consultation on this issue at Bossey with the UN, the WCC expressed its reservations regarding the idea that a military “solution” would bring an end to the conflict. Peace must be built by ending the use of Syria as a field of conflicting interests, and thereby ending a situation that is offering terrorists a wide space to operate. WCC is seen as a relevant and significant partner to promote this agenda by the UN envoy, Stefan de Mistura, and others like the Swiss government, which is now also providing financial support to our work with the partners in Syria.

16. The Greek government invited me on behalf of the WCC for a wide conference on religious plurality and peaceful coexistence in the Middle East, in Athens in October this year. Several heads of churches, including the Ecumenical Patriarch Bartholomew I and Patriarch John X of the Greek Orthodox Church of Antioch and All the East, WCC President for Eastern Orthodox Churches, were present, as were leaders of other faith communities, politicians, diplomats and others. The new dimension of this consultation was a stronger recognition of how important religious plurality and the religious communities and leaders were for the peaceful coexistence in the past and still are for the future of the region. The political peace processes must include these dimensions. The Greek initiative to monitor violence, also in the name of religion, could benefit from our experiences to establish a joint Muslim-Christian monitoring centre in Nigeria. That process has been pursued well; and, we look forward to the launch of it in March next year and should monitor both violence and joint peace initiatives.

17. The theme of religion and violence was highlighted in a wide consultation on "Discrimination, Persecution and Martyrdom: Following Christ together" organized by the Global Christian Forum in Tirana, Albania, last week. It was hosted by the Albanian churches, where our former president, Archbishop Dr Anastasios gave a substantial biblical and ecclesiological reflection on the Christian life and witness as a deep expression of the theology of the cross and the resurrection. The statement is provided for the executive committee. Our WCC member of the planning committee, Hielke Wolters, and the WCC participants gave significant contributions to the plenaries, to the discussions and the work toward the outcome of the consultation. In my final panel contribution, I reflected on how this dimension of discrimination and suffering must be a significant perspective of how we as churches show solidarity with one another in our Pilgrimage of Justice and Peace. We are as followers of Christ called to be the light of the world; when there is injustice we should be those who hunger and thirst for righteousness for all. The light of the world is not our light, but the light of God's love, justice and peace. We need to strengthen even more our work for religious freedom and human rights. This light of the world through us as churches also should help us see better how others are suffering, how we can address the daily problems and root causes, and how we can educate and give enlightenment to the next generations on how to counteract violence and discrimination in the name of religion. We also need to learn from Christ and from one another about how following Christ must be understood in a deeper reflection of the theology of the cross and resurrection, being both prepared for the realities and carrying a life giving hope together. There was a strong atmosphere of sharing, listening to victims, but also discussing the need for repentance of some Christians regarding the problems they have caused other Christian sisters and brothers. This was expressed in a particularly impressive way from representatives of the Pentecostal movement.

18. I see the need for the Global Christian Forum as a forum, a context for our sharing of realities, of reflections and even confessions. However, it is also important that it does not become an organisation for implementation. It does not have the right mandate, capacity nor the competence to do that and particularly not on behalf of all these constituencies participating. The follow up work must be done in the respective organizations and churches. There was a signal to us as WCC of a wish for stronger cooperation from the new leadership of the WEA, the general secretary, Bishop Efraim Tendero.

19. Our preparations for this discussion in the central committee in Trondheim is benefiting from many of these events and initiatives. In the meeting of the executive committee in Cyprus, November 2015, you asked me to pursue a study on religion and violence. In the past year the concern about violence justified in the name of religion and violence against religion has become even more urgent. In my visits to several churches and countries, I have become deeply impressed and saddened by the harsh realities, the violence and suffering, of so many people because of tensions and conflicts between religious and ethnic groups or the oppression by dictatorial regimes. The situation of people who have to leave their village, town, country, because they are afraid of losing their lives is heart-breaking. The number of refugees has increased beyond imagination. They have lost hope for a good future in their own country. They want to give opportunities to their children to build up a life without fear and violence.

20. I have asked the staff to focus on these realities and to develop an ecumenical response, both at the level of understanding the crises as well as the practical level of finding ways to support churches in difficult situations. Colleagues have developed a first draft of a study document on religion and violence. As the realities are complex, I have asked them to consider different aspects, such as the perspective of inter-religious dialogue and cooperation, the ecumenical experience developed through the Decade to Overcome Violence, the international affairs perspective as well as the expertise gained from work with migrant communities. The different ideas and perspectives have been tested in an all staff meeting which took place earlier this week on 11 November. I share the results of our work so far with you in the document tabled for this meeting.

21. Valuing the work done by staff so far, my proposal is to widen the circle of involvement in the next phase. Already in specific study meetings on violence against Christians, Jews and Muslims, experts from different churches and ecumenical organisations have been invited to participate. My feeling is that we need to do that in the coming years in a more systematic and structural way. Therefore, I propose to form a reference group for interreligious dialogue and cooperation like we have reference groups for several aspects of the Council's work. The first task of this reference group will be to work jointly with the leadership of the CCIA on a next draft of a study document on religion and violence. The results of this joint work have to be shared with the executive committee.

22. As we have planned, one of the plenary themes for the central committee meeting in 2016 will be on religion and violence. I hope that the study document we are working on at this point can serve as a background paper for this plenary on religion and violence.

23. The consultations in Athens and Albania followed immediately after a visit to Hungary and Greece to understand the impact of the enormous flow of refugees into Europe and to show solidarity with the refugees and the churches. The Hungary delegation included: Dr Quawas, the general Secretary of Churches' Commission for Migrants in Europe (CCME), Doris Peschke, the WCC director of communication and general secretary. In Hungary, we met with heads of member churches and a deputy minister. A lot of information about civil society supporting the refugees not shared in the media was brought to our attention. The Greece delegation included: H.E. Metropolitan Prof. Dr Gennadios of Sassima, the WCC director of communication and general secretary. Prof Dr Dimitria Koukoura received us and joined us in Thessaloniki. We met in Greece with the Archbishop of Athens and others in the leadership of the church, many involved in diaconal work, the UNHCR representative, and the local bishop near the border to Serbia.

24. We discussed the fear that has caused negative attitudes and very restrictive political actions, particularly in Hungary, and how we need to learn also from those reactions in how we work for a plural and peaceful coexistence in Europe. The importance of proper listening, reflections, and discussing how the challenges can be met became quite clear. The ecumenical movement is significant in these challenges. These are challenges not disappearing, and we need to continue working together as churches on our pilgrimage to assist the refugees in all stages of their journey and in addressing the root causes for the situation.

25. As a follow up to these visits, I called together with the Chairperson for EKD and bishop of the Lutheran Church in Bavaria, Dr Heinrich Bedford-Strohm for a church leader consultation in Munich in October. The local church offered great hospitality; the WCC worked on the program. In spite of the short notice, significant participation of church leaders from Europe, the Middle East and Africa was possible. The communiqué is attached to this report. The need for being flexible and taking new initiatives with the churches should be one of the hallmarks of the WCC. We see how much stronger our contribution to justice and peace can be when we work closely with the churches.

The WCC, organization and finance

26. Colleagues have worked very hard to revise the plans for 2016 according to requirements laid out in the financial strategy and the signals from the executive committee in June as well as the funding

partners since then; and, we have also made several efforts to establish a balanced budget for 2016. This will all be discussed in relation to the respective documents and in the sub-committees. It was also necessary to reduce staff costs substantially, in addition to not replacing some of the natural departures of 2015 and 2016. This was done after serious reflections in the staff leadership group; and, I presented the whole picture to colleagues at the end of September. Those affected by termination of contracts were given this information in personal conversations with me. I am impressed at the willingness of colleagues to be realistic and supportive relative to this very difficult issue. The support staff is now being reorganized in a programme support staff team lead by Catherine Christ-Taha; and, we see potential for savings and doing our work more effectively, including the wisdom and resources of all colleagues in the process.

27. Among the challenges we are facing these days, let me mention two where the attention of the general secretary has been particularly asked for. EAPPI is a challenging structure and enterprise but very significant for our common witness. I have initiated a management assessment of this programme, particularly looking at how the different stakeholders work together. The report is expected in February 2016. We have made many efforts to clarify the membership of the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu in the WCC. I am worried about our possibilities after receiving a letter from the spiritual leader a few days ago. We will be able to discuss both of these matters during the course of this meeting.

28. I am realistically acknowledging that we have fewer capacities with fewer resources. We also need to see how we reduce our activities accordingly. On the other hand, it is time to prioritize even more carefully what we do and how we make the most strategic choices for our work. Both are happening these days; and, it follows also more and very positive expectations and willingness to work with the WCC; one example is the meeting with the Grand Imam of the al-Azhar of Cairo which will follow this executive committee meeting. I am hopeful for the WCC when I look to the next year, as we also have now a chance to make strategic new decisions for the optimal use of our resources. More details about changes in staff responsibilities will be given in separate documents and sessions.

29. As we are here at Bossey, I want to give special recognition to Luc Hegetschweiler and the rest of the staff of the Bossey Guest House. Because of their hard work, the guest house has achieved a favourable financial position for 2015. To these and all my staff colleagues, we give them their well-deserved appreciation. I am proud of my colleagues and their hard work; and I see high quality in all of their work, including those who have to leave the WCC as staff.

30. The development of the building project is shared in an appendix to this report. The future neighbour, the Global Fund, can now see progress on the ground for their project. We will be affected by their building activity during the next 2-3 years. I believe when they are coming to an end, we will see our own building activities commence. Until then, we have to secure funds to deal with the interim period when we will begin to repay the loan.

A word at the end

31. The WCC is moving forward on our common pilgrimage, even as we face many challenges. I believe God is calling the WCC to be a special instrument for the kingdom of God and its values. Together as a Council, a fellowship of churches, and together with many other churches and partners, we strive to follow Christ's way of justice and peace. May God bless our meeting and each one of us.

3.2 DISCUSSION OF THE GENERAL SECRETARY'S REPORT

Members of the executive committee were invited to discuss the report. The discussion of the report fell under the following themes:

- Armenian Genocide
- Christian World Communions
- Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu
- Global Christian Forum
- EAPPI
- Nuclear Devastation of Hiroshima and Nagasaki
- Pilgrimage of Justice and Peace
- Racial tensions
- Religion and violence
- Report correction
- Report location
- Syria and Iraq
- Ukraine
- Staffing

Armenian Genocide

H.E. Archbishop Nareg Alemezian offered his thanks for the report. He referred to paragraph 9, which discusses the centennial of the Armenian Genocide. He offered his thanks to the general secretary and to many churches. He shared that he looks forward to solidarity from churches.

Christian World Communions:

Rev. Dr Henriette Hutabarat-Lebang (Gereja Toraja) offered her thanks for the report. She reflected on an issue related to paragraph 11: in relation to Christian World Communions, she talked about the need to strengthen the integrity of REOs, and NCCs. How do we strengthen each other? There are various ecumenical forums, but she wondered how best to involve the Christian Conference of Asia in the recent initiatives (i.e., Korean Peninsula, Hiroshima and Nagasaki). She asked how we are to address concerns from certain regions.

Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu:

H.E. Metropolitan Prof. Dr Gennadios of Sassima offered his thanks to the general secretary for this report. Regarding the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu, he noted that that the general secretary had received a letter from them. He personally feels that we need to stop discussions with them. It has been on-going for 14 or 15 years of discussion. On-going conversation gives the impression that they are very important.

Global Christian Forum:

H.E. Metropolitan Prof. Dr Gennadios of Sassima referred to paragraphs 17 and 18, about the Global Christian Forum. The report notes that the Global Christian Forum will never become an organization. Indeed, the Global Forum cannot exist without the WCC. However, the Roman Catholic Church too is involved in a serious way – not only financially contributing but also actively present. He regretted that the press release came just during the break; the report does not include anything about the churches in Albania and there is no mention of H.B. Archbishop Prof. Dr Anastasios of Tirana, Durrës, and All Albania. We need to seriously discuss this matter.

Dr Tveit reflected about the Global Christian Forum. We have to re-visit the Memorandum of Understanding to look again at the value of the Forum and to consider how we get the right partners as part of this discussion. We should avoid something that would not be sustainable.

Dr Hutabarat-Lebang added that in the statement of the Global Christian Forum there is a tendency to describe the Forum as representative of all Christians.

H.E. Archbishop Aykazian noted that recently, when he was in Rome, he discussed the GCF indirectly with people there. The indirect answer he received was that they following WCC's lead. The general secretary should take some time to discuss this subject. From what he has been seeing and hearing, the direction is completely changing; it is becoming an organization and this may not be best for the council and churches.

Dr Tveit shared that we will need to continue our reflection about the Global Christian Forum. He sees that it has brought us into relationships more than ever before. They will continue this conversation over the next month.

EAPPI:

Dr Quawas offered his thanks for the report. He referred to paragraph 27. He noted that the EAPPI partners have taken action to stop funding this programme, but still this programme needs much more support. It is one of the excellent advocacy programmes of the WCC.

Dr Tveit shared that EAPPI is not underfunded in that sense. There have always been challenges on how to get sufficient funding. Partners like UNICEF have increased their funding support. For other reasons, there has been a reduction from Norwegian Church Aid. The issue to be raised is that the WCC has a specific role in managing the programme and being the home of the programme: responsible for staff, and the relationship between partners. He is concerned with analyzing these dimensions. He is planning for a visit to Jerusalem at the end of January to deal with these issues.

Nuclear Devastation of Hiroshima and Nagasaki:

Bishop Dr Swenson offered her gratitude for the report. In paragraph 1, she noted that the delegation to Hiroshima and Nagasaki in August were from eight different countries. These were all countries who have nuclear weapons or who are dependent on nuclear weapons. The delegation members were determined to return to their own countries and speak to their governments.

Pilgrimage of Justice and Peace:

Rev. Prof. Dr Fernando Enns (Reference Group on Pilgrimage of Justice & Peace) noted that the German government needs to stop selling arms to Saudi Arabia, Turkey, and Qatar. He was glad to see the Pilgrimage of Justice and Peace (PJP) at the centre and heartbeat of the work of the WCC. He is grateful for the emphasis on Latin America. It was very important to lift this up. Thanks were expressed particularly for highlighting Colombia, as this peace process cannot fail.

Prof. Dr Marina Kolovopoulou (Church of Greece) thanked the general secretary for his extremely detailed report. Regarding paragraph 11, there is the idea of the Pilgrimage of Justice and Peace (PJP) as a programmatic profile of the WCC. However, an analysis is needed. How does all of this experience that comes through the report fit into the vision of the WCC and the PJP? How does it help our main focus on unity? How do all of these experiences from the various churches help us to lead the way towards transformation?

Racial tensions:

Bishop White offered his thanks for the report. He shared, however, that he was hurt that the general secretary did not reflect on the racial tensions and racism in the United States. He wants to call to attention that the WCC needs to say a word about racial injustices.

Dr Abuom asked about where we stand on the issue of racism. She urged the group to think more about this very important question. Even with the issue of refugees, the question or racism surfaces again in a new way.

Religion and violence:

Dr Hutabarat-Lebang was glad to see the special attention to the issue of religion and violence. This is a reality in Indonesia right now. This is also related to the issues of refugees that we were talking about. Dr Tveit asked how best to work on this in a way that includes the very urgent issues in Indonesia and Syria. This approach gives us a very relevant way of working together and in the ecumenical movement. There is a potential for expressing unity in new ways from this approach. Colombia was the first time when all of these churches met. This is a commitment of the council and the role of the council as a catalyst is critical to such processes.

Syria and Iraq:

H.E. Archbishop Nareg Alemezian spoke about paragraph 15. He remarked on the critical situation in Syria and Iraq. He shared that there is a need to do more.

Dr Quawas referred to paragraph 14, which referenced Syria and Iraq. He drew attention to subtle phrasings such as “Christians as indigenous people” and “Christians needing protection” He disagrees with the issue of protection, and agrees with having Christians stay in their land.

Dr Tveit added two points about Syria and Iraq: firstly, the Council has had an on-going effort to bring Christians and Muslims from Syria together to discuss future relations between Christians and Muslims in Syria. The last meeting in May at Bossey was also attended by the UN Envoy. He strongly affirmed that the dialogue in civil society can nurture the process for the future. It is difficult to foresee any political process that is sustainable. This is a very heavy type of work, but many say that the WCC has to do it because few others can do it the way that the WCC can do it.

Secondly, the challenge of protection was raised by foreign affairs about whether churches can contribute to protection. Obviously, we cannot discuss military protection. However, if we see that there is a hope to life in these countries for these groups of people, then we need to consider protection in other ways: access to schools, a well-functioning civil society and political support. To pursue protection was part of what we discussed as a contribution from our side. Protection is not just military; there should be an alternative. It is a difficult terminology and a difficult issue. And yet, it is clear that if we help them, then they will continue to stay in the region.

H.E. Archbishop Aykazian shared about Syria and Iraq. Turkey is not accepting Christian refugees. He noted that there is no country in the world that has the courage to challenge them on what they are doing. Secondly, he shared that the chief trouble makers are Saudi Arabia and Qatar. The concern is about ISIL. The WCC could try to convince some of our governments to work with our local churches through our NGOs. Our people are leaving. Not only are people leaving, but priests are also escaping the situation both because of protection and poverty. It would be a disaster to see a Middle East without Christians. In addition, in Saudi Arabia there are houses for 3 million people empty, only used for one week per year for the Hajj. Perhaps the refugees could be given the opportunity to stay there.

Ukraine:

Dr Enns asked if there is any update on the crisis in the Ukraine. Dr Tveit noted that there is not much more to share about Ukraine beyond what was discussed in June at that executive committee meeting. His understanding is that we continue to have these contacts, and are working on another visit to further east in Ukraine which so far has not been possible for security reasons. Two outcomes so far: first, a deeper and wider understanding of the problem which is shared widely among the churches. Secondly there is a need to continue to strengthen the role of churches as peace-makers in the Ukraine. We need to continue to give this attention.

Staffing:

H.E. Metropolitan Prof. Dr Gennadios of Sassima referred to the staffing and asked several questions: What if the difficulties that we are facing continue? If we keep reducing the staffing, can we keep the level of our activities? How can the staff deliver programme if they have much more to do? Can staff be productive with rather low morale?

Dr Tveit offered two reflections on staffing. Looking at the current figures, they have had approximately 119 full time equivalents. The WCC is not cutting staff in half. When staff are being reduced, priorities are examined and sometimes staff are replaced. We do invest in priority areas. The executive committee will be briefed on this in the upcoming closed session. He believes that the level that we are talking about now can be quite stable, and does not see any immediate need to further reduce staffing.

A suggestion was made to publish the report of the general secretary in the body of the minutes of the executive committee rather than in an appendix. This proposal was accepted.

4. Greetings and Presentations

4.1 Presentation of Staff Teams

On 17 November the executive committee met at the Ecumenical Centre in Geneva. Dr Tveit noted that this was time when the staff would be able to interact with the executive committee members. The executive committee was introduced to the staff through a photo presentation followed by a communal coffee.

The moderator of the central committee, Dr Agnes Abuom offered thanks to the staff team for their work on behalf of the ecumenical movement. She shared that only together we will make a difference. She noted that in the recent past things have not always been easy, and yet they have stuck with it. God bless you.

4.2 Meeting with Shia Iranian Delegation

Dr Abuom was pleased to welcome the participants in the encounter with brothers and sisters from the Shia Iranian delegation that preceded the executive committee meeting. She invited everyone to introduce themselves.

Participants in the encounter with the Shia Iranian delegation were:

- Dr Clare Amos; Programme Executive for Interreligious Dialogue and Cooperation
- Rev. Dr Jean-Claude Basset; retired pastor, and regular participant to the Programme for Christian-Muslim Relations in Africa
- Rev. Sargez Benyamin; Executive Secretary of the Synod of the Evangelical Presbyterian Church in Tehran
- Rev. Bonnie Evans-Hills; Inter-Faith Adviser in the Diocese of St Albans, and parish priest
- Dr Abdolrahim Gavahi; Head of the Department of Future Studies at the Iranian Academy of Sciences, and President of the World Religions Research Center, Tehran, Iran
- Rev. Dr Detlef Göerrig; Consultant for Interreligious Dialogue in the Church Office of the Evangelical Church in Germany (EKD)

- Dr Heidi Hadsell; President and Professor of Social Ethics at Hartford Seminary in Hartford, Connecticut, USA
- Dr Elias Halabi; Associate General Secretary of the Middle East Council of Churches
- Dr Ali Mohammad Helmi; Director of Center for Interreligious Dialogue of the Islamic Culture and Relations Organization
- Imman Jahandar Mahdi; Imman, Geneva Shia Mosque
- Rt. Rev. Leo Rodrick Paul; Anglican Bishop of the Diocese of Multan, Pakistan
- Ms Zahra Rashidbeygi; expert in the Center for Interreligious Dialogue of Islamic Culture and Relations Organization
- Mrs Marietta Ruhland; Project Assistant, Interreligious Dialogue and Cooperation
- H.E. Archbishop Sebouh Sarkissian; Diocese of Tehran
- Dr Mohammad Ali Shomali; Founding Director of the International Institute for Islamic Studies in Qum, and the Director of Islamic Centre of England.

Rev. Dr Olav Fykse Tveit offered a welcome to Bossey and to the executive committee meeting. He noted that it was a coincidence that the meeting of the executive committee and this dialogue with the Centre for Interreligious Dialogue from the Islamic Republic of Iran and the WCC, were happening at the same time.

He shared that he had the privilege of participating in an earlier meeting in the Islamic Republic of Iran, and meeting with churches while he was there. He underlined that this relationship was important for the WCC as a significant part of our relationships with Muslim partners. He welcomed the new perspectives between the Islamic Republic of Iran and other countries in Europe and in North America. There are now opportunities for further dialogue

He shared that it would be helpful to hear about the outcome of the dialogue meeting. Some of the agenda from the executive meeting would be shared later. It would be important to hear from the guests first.

Dr. Ali Mohammad Helmi of the delegation was delighted to be able to attend this important dialogue. He shared that the Centre for Interreligious Dialogue was formed 21 years ago. He reflected that we need to cooperate with one another to bring religious followers together and to stand against extremism and violence. This is most needed today. We need to help each other and cover other activities to fill up the gap between politicians and religious leaders. If we build relations with policy makers and at an international level, we can help to bring peace, security, and justice in the world.

He hoped that the dialogue with the WCC will continue. It is necessary for all in Asia, the Middle East, Europe, and North America, as there are many misunderstandings. There has not been a sufficient network to share ideas. On behalf of the delegation, he wanted to pay sincere thanks to the WCC, to the general secretary and his colleagues, particularly Dr Clare Amos. He hoped that in the future, there will be new areas of cooperation and help in forming new ideas in the world. He shared that he will pray for us.

Dr Mohammad Ali Shomali was well pleased to meet with the executive committee members of the WCC. He very much appreciated the work that the WCC is doing in order to bring unity and coordination to the churches, Orthodox and Protestant. He is of the firm idea that anyone who can bring unity in any capacity commits a godly act. He shared that it is very joyful for him to see that different denominations are working together for the betterment of the church and humanity.

The topic for this round was religion, peace, and violence. There was conversation about how religion can be used to avoid violence even while religion is sometimes misused. Some people look for opportunities to attack all religious people. Some say that religious people are the trouble-makers, and if we can get rid of all religions, we would have no problems in the world. Indeed, we can work as brothers and sisters to offer our joint testimony about the beauty of faith.

In his understanding, we are witnessing a change in the history of religions. We have looked at each other as competitors and rivals. But this is the time when we are all facing common challenges, particularly coming from materialism and secularism. We need to work against secularism. The future of our religions depends on how much we work together. If, historically, our religions started in different times and different spaces, at the end of the time, we would only have one united school, and that would be the school of God. We would be all together, and the community that is devoted to God would be together. This is a very important time for all of us to reflect on the common heritage that we have. Although differences are important, and we do not want to lose or dilute our identity, we can only understand our differences if they do not pre-occupy our mind and if we think about the framework that we have. Just because of a few differences, we should not forget all of the commonalities. We have a joint responsibility to work together and protect our communities, and also witness to people who do not know God. He offered his thanks to God for this opportunity to be in dialogue.

Dr Tveit offered his thanks, and asked if he could hear from two Christians who were part of the dialogue.

H.E. Archbishop Sebouh Sarkissian shared that they spent two days talking together and listening together. Listening is a very important word. That is why Jesus says: “those who have ears, listen”. It is important to listen and understand what is said. Dialogue is important for our world today but we should go beyond dialogue. The recent events happening around us urge us to move beyond dialogue. We need to go beyond listening to one another, and respecting one another. Instead, we need to move, and to move quickly, to cooperate with each other and to overcome the challenges that the whole human society is facing. What happened in Paris, what happened three days earlier in Lebanon, urge us to move quickly, as those responsible for the organizations we represent.

Dr Heidi Hadsell noted that the group of Muslims and Christians which met come from diverse parts of the world. These different parts of the world shape the conversation. There are Christians who might be part of a tiny minority in their context. Part of what they talked about, therefore, is how their contexts shape their relationships with each other and sharing across those contexts is helpful.

They also talked about religious identity and how for religious people, religion is a core part of their identity. We want to dialogue in a faithful way that does not involve denigrating the identities of others. To affirm one’s own religious identity does not mean that you put down another’s identity. We can be proud of who we are without taking away from who the other is. What lurks in the background of this is the misuse of religion. She shared that they also talked about their common concern for their young – and for the youth who are growing up in their churches, mosques, and families.

Dr Tveit shared that at this executive committee produced a statement on the terrorist attacks in Paris. He then read from last paragraph of the statement, quoting:

> “In the face of this brutality, the human family, all people of faith and of good will, must stand together to recommit to respecting and caring for one another, to protecting one another, and to preventing such violence.
>
> “We cannot and do not accept that such a terrorist atrocity can ever be justified in the name of God or of any religion. Violence in the name of religion is violence against religion. We condemn, reject and denounce it. Let us confront it by holding firm to and upholding the democratic, intercultural and human rights values that this terrorism seeks to attack.
>
> The statement continued: “Let us not allow these events to diminish our care and hospitality to those fleeing violence and oppression. Let us continue to strive to do what we know is required of us: to act justly, to love mercy, and to walk humbly with our God on the way of justice and peace.”

Dr Abuom added that this meeting of the executive committee is part of the governance of the WCC which meets to review and plan ahead for the work we have agreed upon for the fellowship of churches. During this executive committee, we have reflected on the Pilgrimage of Justice and Peace (PJP), which was mandated to us by our last assembly in Busan, to get a progress report. We acknowledged the urgency of issues at hand for people of faith, including Christians and Muslims, and people of goodwill. The events in Paris only affirmed the need to pursue peace. She thanked them for this dialogue working towards peace locally and globally.

The executive is worried about violence, and seeking to ask ourselves about how we work together towards greater unity, so that there is justice and peace in our world. Through our international affairs work, we have looked at some of our concerns such as religion and violence, and also how we continue our work on peace building and respect of human rights, values of democracy and gender justice. We were reminded about the emerging concern of racism, not only in the United States of America, but around the globe. The recent tragedy and urgency of addressing issues around refugees and migrants has become a big concern. All of these issues continue to dehumanize and diminish the image of God in ourselves and in the other.

She also shared about the urgency of climate change which is one of the driving factors of migration and refugees. She noted that we have been looking towards our participation in COP21 at the end of the month. We believe that as men and women of faith we stand at a critical junction to bring moral and ethical positions to a society that seems consumed by materialism. We have to affirm the dignity of creation.

Dr Tveit opened the floor for discussion.

Imman Jahandar Mahdi referred to the question of secularism. From what he understands, different countries have different contexts. With Iran, the first person who was on the job was not a clergyman, and he betrayed the country. The other non-clergy person was pushing the country towards the war. In the west, perhaps secular society could help us talk. In the Paris attack and in different countries, the criminals from ISIS are killing everyone, mostly Shia Muslims. The most important motivation that can unify us is being unified against terrorism and violence which is justified by religion.

Dr Quawas offered another welcome to the guests. He wanted to start by sharing “in the name of the only God, which we all believe in”. He asked about expectations of inter-religious dialogue and why dialogue is still between intellectuals, and not on the ground. Why does this dialogue stay behind closed doors and not in a wider public? These are important questions that a lay person like himself would like to understand.

Dr Heidi Hadsell expressed gratitude for continuing with interreligious dialogue for many years. One could make the argument that these dialogues are elitist, and that our resources and people should be used in different ways. We can use them in different ways, but dialogue also bears fruit. You will notice that every participant in this dialogue meeting is working on interfaith dialogue in the places where we work – in seminaries, churches, other institutions – so it is not a group of elite people who come and talk and go home and forget about it. Even at Bossey, there is an interfaith summer school. It is very important and vital and important to our churches. Our youth are looking for peaceful places to get along. Therefore congratulations to the WCC for enabling this kind of work, and also for holding us accountable for these kinds of concerns.

Dr Abdolrahim Gavahi shared that he had been involved in teaching comparative religious studies for more than 40 years. He noted that it is not only Christians and Muslims in conversation together, but also Jews. They meet regularly and discuss. We need to pass beyond walls and move towards action. We should not be disappointed. He agreed that people say nice words, but do not always believe them. The Quran says that the Christians are the closest to Muslims, but this is not the attitude for all

Muslim clergymen. For more than 1,000 years, there has been animosity on the Christian side towards Islam: why? He shared that good sisters and brothers from the Christians are like sisters and brothers from Islam. It is about who believes in God and who does good deeds. But, we are not practicing this. He has translated multiple books, and written more than 200 articles. Having come and visited this place, and particularly Dr Clare Amos, he hopes that we would not be disappointed. Gradually, we can better understand one another, cooperate with each other, and also respect each other. We need to get rid of the past which was about competition and leave all of that aside and see each other as real sisters and brothers. We can tackle so many different problems and calamities in the world together.

Bishop Samuel Robert Azariah (Church of Pakistan) wondered why interreligious dialogue and relationships between Christians and Muslims not progressing as it should? Both of the holy books talk about love, acceptance, and forgiveness. There is a problem somewhere, and we need to look at that problem in terms of improving relationships. We need to go back and see whether our priests and imams are qualified: if they have the depth of theology. This is where the crack is, at the common person's level.

Rev. Bonnie Evans-Hills noted that in her hotel someone asked her what they were meeting about. She shared they were looking at religion and violence. The woman looked at them and said, please stop the bombing. It was a plea, but important for all of us. There was lots of condemnation of the bombing, and religious leaders distancing themselves from it. It is about examining the root causes of this, and looking at where we are culpable. We need to take steps to build relationships between people. During the meeting we realized that we have a generation of young people who are vulnerable from all perspectives. They are looking for a sense of belonging they are finding this in ISIS and far right groups. What are we giving them? The attackers don't care who the victims are. We have people of all faiths dying together. So, what steps can we take practically?

Dr Hutabarat-Lebang offered thanks for this conversation. She shared that she is from Indonesia, with a large population of Muslims, and also where there is freedom of religion. She highlighted three issues from her experience. Firstly, domination of majority mentality discriminates against so-called minorities. We stand together with people of different faiths to come against this. The second problem they face is religion illiteracy. Sometimes we live with our prejudices, because we do not understand each other. Right now there are experiments to bring together Muslims and Christians to discuss common concerns from different religious perspectives. This would help us to build up understandings with each other. Thirdly, we need to make sure that our beliefs are rooted in our cultures.

Rev. Dr Jean-Claude Basset, in his 30-year experience in dialogue, still finds that religions have a problem with the "other". We can see this in the way we used to speak about the others: pagans, infidels, unbelievers. Progress was made when the language changed to non-Christian or non-Muslim. Not all the responsibility should be put on religions but we still need to look at the past and be self-critical.

Bishop Dr Chibuzo Raphael Opoko (Methodist Church Nigeria) shared that he comes from Nigeria. People asked him why he was voting for Muhammadu Buhari to become the president of Nigeria. They said you are a Christian and he is a Muslim. He stressed that we are Nigerians first of all. On airplanes or at the grocery store there are no sections for Christians or Muslims; both groups eat the same apples and potatoes. Instead of starting with issues of faith we should start with what binds us together as community. In the world cup, there are people of many faiths working together. In issues of faith it is not always easy to see what brings us together. Christians and Muslims go to the same hospital or same doctor. We need to promote the things that bind us together. If we start there, it will help us in the long term. Poverty should be one of the things that should be discussed together.

Dr Tveit concluded by saying that we have dialogues, and any alternative to not having dialogue is worse. Even if we do not see the results immediately, it is important that to continue. It is important

that we consider ourselves first as human being before classifying the other as Christian, Muslim, and so on. The art of living together is what we need to teach one another and our children.

The delegation also presented a thank you gift to Dr Tveit, a book entitled "Iran: The Cradle of Peaceful Religious Co-Existence", between Christians, Jews, and Zoroastrians.

5. Communications

Bishop Dr Swenson moderated a hearing session.

Ms Marianne Ejdersten (Director of Communications) offered a communications update. She shared three reports: a communications update, a communications strategy, and publications.

Communications Update

Ms Ejdersten noted that some of the communications in the WCC are a bit old-fashioned and we could use more modern techniques than before. She shared that we can take it step-by-step. She has seen the need to improve the collaboration between other ecumenical organizations: ACT Alliance, WCRC, LWF and more. We cannot do everything on our own; we need to share our resources.

She gave examples of her work. At a workshop with church leaders in South Sudan, they asked for basic training in communications to do better with advocacy communications. This could be an area that is developed more. WCC communications is doing the workshops, but are also learning from member churches when they meet. There are many media who are interested in taking up the interests of WCC. Increasingly, the media is asking for the voice of the WCC, this includes outlets such as the BBC. She shared that she was also invited to be part of a consultation in Paris, and to talk about media and religion. Secular media challenged church leaders: the extremists are always online, but sometimes it takes long to get responses from church leaders. They asked for a hotline so that they could easily be in touch with church leaders for various things. This is an area that could be developed further with other ecumenical partners.

They are also receiving positive news about stories.

She referred to objective 5, from the WCC strategic plan, which is on inspiring and innovative communication. The objective states that the WCC is an effective communication actor and a platform for sharing stories and voices from member churches and ecumenical partners working together in the pilgrimage of justice and peace, and raising the fellowship's visibility and public role.

The focus on the strategy is

- Fellowship Communication
- Advocacy Communication
- Capacity building

The executive summary of the plan includes:

- The pilgrimage of justice and peace provides the substance, thematic core and purpose of WCC communications in this period before the next WCC assembly.
- Communicating the pilgrimage entails prophetic communications – not just informing but also inspiring and empowering the fellowship of churches and ecumenical partners in their engagements for life, justice and peace.
- The living fellowship of churches is the subject, focus and actor in WCC communications.

- WCC communications is an instrument in the WCC's being a catalyst for change, supporting international initiatives and advocacy.
- Key objectives include clear, consistent, timely communications; stronger internal communications; engendering spiritual growth and theological reflection in the fellowship; robust social media and personal contacts.
- Implementing this vision entails strong use of digital media, emphasis on the activities of member churches and programmatic units and training in advocacy techniques.
- The communication organization must be seen as part of the management's tool kit for mission development and administration of the WCC. It must be a professional organization with clear follow-up procedures.

She then asked the executive to explore some questions:

- What do we mean with inspiring and innovative communication?
- What do we mean with living fellowship?
- What is most important?

The executive discussed the questions in small groups, and then shared the results of their discussions in the plenary.

Dr Quawas offered his thanks for this work. He noted that so far there has been a concentration on western media. He shared that in the Middle East, still they are poor with communications from the WCC. There must be an open line, not only through the MECC. They need freelancers for translations of statements, actions, and movements, and whatever is happening in the WCC.

H.E. Archbishop Aykazian agreed with Dr Quawas. The Arab media is following the decisions of the WCC. For example, two years ago he met with the editor of the biggest newspaper in Egypt. Before starting the conversation, he started mentioning WCC statements regarding the Middle East. If a story is interesting, they will reproduce it. Otherwise, they will ignore it.

<u>Communication strategy for the WCC:</u>

Following a recommendation of the executive committee during its meeting in Armenia (June 2015), this was the third draft which had been prepared by seven workshops with staff members and in conversation with church leaders and communications officers as well as the World Association of Christian Communication. Questions were invited from the executive committee.

H.E. Metropolitan Prof. Dr Gennadios of Sassima offered his thanks for the report. He noted that she struggled to find five or six documents about communications. He shared that two years before the WCC assembly, they presented a long document on strategy. How much of that document is included in the current document.

Rev. Dr Susan Durber (Faith and Order Commission) offered her thanks. She tries to think about specifics, and wondered what would be an innovative communication for Faith and Order. Faith and Order is often not easy to make it appealing visually. However, she could imagine short video pieces of people sharing how they felt when they worked on a text, or chat rooms. She expressed excitement about making it innovative and inspiring, so that Faith and Order could feel like a movement again.

Dr John Nduna (ACT Alliance) shared that inspiring communication must be where you hear the voices of the people and communities that you work. When we talk about peace and justice and are focused on the Middle East, what are the people saying about what affects them. Those voices must be well reflected. It could be in the form of video and other means.

Bishop Petra Bosse-Huber shared that inspiring communication can also be funny as life and sad as life. We want real voices to share about the beauty and the sadness of life. It should show that it is a living fellowship, not just a neutral voice.

Dr Abuom noted the interactive nature of the fellowship. Just to take two examples: the Anglican Communion for the first time now has an experienced African church leader. What would this mean for the fellowship of Anglicans in Africa? We need to reflect more on how we can bring the members' presence into our communications. We want to make them a living communication.

Dr Abba Haile Mariam Melese Ayenew (Ethiopian Orthodox Tewahedo Church) shared that in his view, communication can be divided into two. One is vertical communication, mainly theological. The other is horizontal, through media or journalists. From a Christian point of view, priority should be given to vertical communication with our Creator through prayer. Then should come the daily events and communication with other people.

Bishop Opoko noted the issue of depersonalization. Sometimes we communicate without listening. Sometimes our communication is not relevant to the situation. Communications is important when it feeds people's local context and uses the feedback returned. In a desert, if you said "I will make you fishers of men", then they will look at you because it does not make sense in that context. Communication needs context.

Ms Ejdersten thanked everyone for their feedback.

Bishop Dr Swenson closed the session with prayer.

6. Finances

6.1 First Presentation on Finances

Bishop Dr Swenson moderated a hearing session. She welcomed the moderator of the audit committee and invited the first presentation on finance.

6.1.1 WCC Finance Overview

Ms Elaine Dykes (Director of Finance) started by considering the forecast for 2015.

Forecast 2015 compared to the budget

- Total income is remaining steady at CHF 25 million
- Total net reduction in funds and reserves of CHF 0.3 million compared to budge reduction CHF 1.4 million
- Net reduction of CHF 1.2 million forecast in total costs includes:
    - Net increase in credit transfers of CHF 0.3 million
    - Infrastructure costs CHF 0.2 million less than budget
    - Programme direct costs CHF 0.8 million less than budget
- Bossey guest house forecast has a net gain of CHF 57,000 (budget breakeven; deficit 2014 CHF 163,000)
- General reserves are forecast to close at nearly CHF 8 million, well over CHF 6.5 million: disposition required by executive committee

Budget 2015 compared with forecast

CHF 000	Unrestricted & Designated Fund		Restricted Fund		Total	
	Budget 2015	*Forecast*	**Budget 2015**	*Forecast*	Budget2015	*Forecast*
Income						
Membership & UDI	3,882	*3,850*	-	-	3,882	*3,850*
Programme contributions	-	-	14,467	*14,711*	14,467	*14,711*
Investment and currency	(270)	*(327)*	214	*(41)*	(56)	*(368)*
Rentals, sales & misc income	6,630	6,579	320	*338*	6,950	*6,917*
Distribution of unrestricted inc	(3,873)	*(3,208)*	3,873	*3,208*	-	-
Total Income	**6,369**	***6,894***	**18,874**	***18,216***	**25,243**	***25,110***
Expenditure						
Staff costs	4,635	*4,626*	8,351	*8,385*	12,986	*13,011*
Direct costs	6,006	*5,785*	8,196	*7,379*	14,202	*13,164*
Total costs before redistribution & trfs	10,641	*10,411*	16,547	*15,764*	27,188	*26,175*
Transfers	(262)	(231)	(245)	(537)	(507)	(768)
Redistributed infrastructure costs	(2,934)	*(2,774)*	2,934	*2,774*	-	-
Internal sales Bossey	(571)	*(538)*	571	*538*		
Total costs after redistribution	**6,874**	***6,868***	**19,807**	***18,539***	**26,681**	***25,407***
Surplus / (deficit)	**(505)**	***26***	**(933)**	***(323)***	**(1,438)**	***(297)***
Opening balance	(1,925)	*(1,925)*	13,935	*13,935*	12,010	*12,010*
Closing balance	**(2,430)**	***(1,899)***	**13,002**	***13,612***	**10,572**	***11,713***

Results to September 2015 compared to forecast

- Overall result at 30 September is a decrease in funds CHF 0.6 million (full year forecast: decrease CHF 0.3 million)
- Programme contributions are at 67% of year's forecast (30.9.14: 58%)
- Programme implementation costs are at 57% of forecast (30.9.14: 68%)
- Bossey guest house sales are 8% higher than prior year to September, with cumulative surplus to September of CHF 170,000 (30.9.14 deficit CHF 34,000)
- Following VAT inspection, CHF 360,000 was received from VAT administration for 2010-2013, and CHF 90,000 claimed as adjustment for 2014
- No withdrawals from investments to fund treasury needs for operations (2014: CHF 0.7 million withdrawn)

CHF 000	Unrestricted & Designated Fund		Restricted Fund		Total	
	Sept 2015	***Forecast***	**Sept 2015**	***Forecast***	**Sept 2015**	***Forecast***
Income						
Membership & UDI	**3,018**	***3,850***	**-**	**-**	**3,018**	***3,850***
Programme contributions	**-**	**-**	**9,341**	***14,711***	**9,341**	***14,711***

Investment and currency	**(307)**	***(327)***	**(121)**	***(41)***	**(428)**	***(368)***
Rentals, sales & misc income	**5,205**	**6,579**	**223**	***338***	**5,428**	***6,917***
Distribution of unrestricted inc	**(2,371)**	***(3,208)***	**2,371**	***3,208***	**-**	**-**
Total Income	**5,545**	***6,894***	**11,814**	***18,216***	**17,359**	***25,110***
Expenditure						
Staff costs	**3,565**	***4,626***	**6,220**	***8,385***	**9,785**	***13,011***
Direct costs	**4,339**	***5,785***	**4,246**	***7,379***	**8,585**	***13,164***
Total costs before redistribution & trfs	**7,904**	***10,411***	**10,466**	***15,764***	**18,370**	***26,175***
Transfers	**(160)**	**(231)**	**(238)**	**(537)**	**(398)**	**(768)**
Redistributed infrastructure costs	**(2,082)**	***(2,774)***	**2,082**	***2,774***	**-**	**-**
Internal sales Bossey	**(390)**	***(538)***	**390**	***538***		
Total costs after redistribution	**5,272**	***6,868***	**12,700**	***18,539***	**17,972**	***25,407***
Surplus / (deficit)	**273**	***26***	**(886)**	***(323)***	**(613)**	***(297)***
Opening balance	**(1,925)**	***(1,925)***	**13,935**	***13,935***	**12,010**	***12,010***
Closing balance	**(1,652)**	***(1,899)***	**13,049**	***13,612***	**11,397**	***11,713***

6.1.2 BUDGET OVERVIEW

Mr Mark Johnson (Finance Manager) gave an overview of the budget for 2016.

Balance sheet, 30 September 2015

- Insurance value of WCC's buildings is CHF 106 million, while the net book value is reflected at CHF 40.2 million; CHF 66 million value is undisclosed
- High level of liquidity; programme funds, designated funds and general reserves are backed by deposits and cash at bank
- Loans CHF 47.6 million (31.12.14: CHF 47.9 million)

Assets	**CHF 000s**	**Related Obligation**	**CHF 000s**	**Net assets/ (obligations)**
Land & buildings	**40,199**	**Mortgage loans & long term deferred income**	**50,472**	**(10,273)**
Non-current asset investments	**9,559**	**Endowment Funds**	**8,822**	**737**
Current asset investments & cash	**13,245**	**Programme Funds**	**2,859**	**10,386**
Other current assets	**1,186**	**Current liabilities**	**1,362**	**(176)**

	-	**Long-term provisions**	**959**	**(959)**
Total (obligations)/assets available after deducting obligations				**(285)**

Covering reserves composed as follows:

Restricted fund for fixed assets	1,592	
Designated fund for fixed assets	12,135	(10,043)
Deficit fund to be covered by development project	(23,770)	
Designated fund for building project	1,358	
Designated programme fund	533	9,758
General reserve	7,867	(285)

Draft Budget 2016

- Overall income level is steady; however, contributions income down 2.3% to CHF 18.13 million (forecast 2015: CHF 18.56 million)
- Programme fund budget relies on:
  - full distribution of membership income;
  - a drawdown of CHF 0.7 million balances held; and
  - charges no programme deficit unrestricted funds
- Total programme expenditure increased by CHF 0.4 million compared to forecast 2015, including central committee 2016; analysis of increases/(decreases) by project is available in Doc. No. 03
- Bossey conference centre break-even result budgeted
- Infrastructure charge to programmes 14.9% programme income (forecast 2015: 15.2%; planning target: 15%)

Forecast 2016
Draft Budget 2016

	Forecast 2015	**Budget 2016**	**Programme Funds Forecast 2015**	**Programme Funds Budget 2016**
In CHF millions		*draft*		*draft*
Funds & Reserves brought forward	**12.01**	**11.71**	**3.16**	**3.22**
Income				
Membership & unrestricted /(or allocation)	3.85	4.04	3.21	4.04
Programme contributions	14.71	14.09	14.60	14.03
Other Income	6.55	7.35	0.36	0.64

Total Income	**25.11**	**25.48**	**18.17**	**18.71**
Expenditure				
Programme costs	13.17	14.01	10.64	11.29
Staff costs	13.01	12.50	8.39	8.15
Total Expenditure	**26.18**	**26.51**	**19.03**	**19.44**
Transfers	(0.77)	(0.05)	(0.67)	
Net Income / Expenditure after transfers	**(0.30)**	**(0.98)**	**(0.19)**	**(0.73)**
Inc/(decr) Restricted Funds	(0.32)	(0.62)	(0.19)	(0.73)
Inc/(decr) Unrestricted & Designated Funds	0.02	(0.36)	-	-
Funds & Reserves carried forward	**11.71**	**10.73**	**2.97**	**2.49**
Transfer of designated progr funds for c com			0.25	
Staffing (FTE)	111.04	103.8	66.5	62.4

6.1.3 INCOME DEVELOPMENT

Mr Doug Chial (Income, Monitoring and Development Manager) presented the information about income development.

Update on income development

Member churches contributing more in 2015, the value in CHF is lower

- Receipts CHF 3.32 million at 31.10.15 (forecast 2015: CHF 3.78 million)
- 140 churches asked to increase contributions by 2% or more for 2015
- 60% of contributions received include an increase from 2014 in original currency
- Highest value contributions under negotiation for 2016 and 2017
- Policy on financially non-active member churches for review at this meeting

Specialised ministries committed to WCC, but are not able to give more

- Receipts CHF 9.0 million programme contributions received at 30.9.15 (forecast 2015: CHF 14.7 million)
- Bread for the World contributed additional 5% to core grant 2015 to compensate for the impact of the foreign exchange rate
- Reductions in 2016 concern ICCO, United Church of Canada, Finn Church Aid and FELM
- 2016 grants being renewed for Diakonia Scholarships, EAPPI, EHAIA, EAA, Bossey Scholarships
- Norwegian Church Aid negotiating a grant for Syria and Iraq

New funding partners since 2012

- Providing CHF 1.2 million in 2015 for:
    - EAPPI – UNICEF; Hassib Sabbagh; Swiss DFA
    - EHAIA and EAA – RCNF and NORAD
    - Syria – Swiss DFA
    - Egypt – Norwegian MFA
    - Ebola – DKH

    - DRC – Canton of Geneva
- Policy for screening new funding partners for review at this meeting
- Collaboration with DanChurchAid under development
- Focus on lapsed donors in 2016

11th Assembly
- Balance of assembly fund CHF 0.33 million at 30.9.15
- Involvement of member churches and ecumenical partners is key
- Host church support – guidelines for hosting
- Member church support – 2019, 2020 and 2021
- Specialised ministries support – Round Tables 2018 and 2020
- WCC programme support – strategy for 2021

6.1.4 AUDIT COMMITTEE

Mr Alan Bittiner, the moderator of the Audit Committee, presented the report of audit committee (appended in …) covering the period April-November, 2015. He reminded the group that last year there was a review process and PricewaterhouseCoopers was considered to be the best auditors for the WCC.

The committee meet with the auditors who present a detailed plan for the audit. They take into account any changes that might have happened since the previous year as well as any new requirements. Since 2015 the Swiss accounting law has become more comprehensive and will have new requirements. The WCC is already taking into account these new requirements.

The committee monitors the auditors and makes sure that they are doing a good job. There are requirements where we need to ensure there are certain controls are up-to-speed.

The offices outside of Switzerland were reviewed including EAPPI. The auditors noted additional controls to be added. It is necessary to resolve these issues, as it might present a risk to the WCC. It is not so much a financial matter, but more a consideration of WCC's reputation.

Bishop Dr Swenson offered her thanks for this very thorough report.

H.E. Archbishop Aykazian, moderator of the finance committee, noted that offices in East Africa and Jerusalem are very important. He asked about the main points that disturb the audit committee?

Ms Dykes explained that the discussions on offices outside Switzerland are particularly focused on EHAIA and EAPPI. One is related to procurement (EAPPI), and for EHAIA is about ensuring that the staff are registered for the payment of relevant social services in the relevant country. It is a question of management of contracts for staff outside of Geneva. She added that the report that the auditor shared will also go to the finance sub-committee.

6.2 ACTION ON THE REPORT OF THE FINANCE COMMITTEE

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a decision session. H.E. Archbishop Aykazian presented the report. He offered his thanks to the staff for their work.

6.2.1 CURRENT FINANCIAL SITUATION

The finance sub-committee discussed the results to 30 September 2015 and the financial forecast 2015 (Doc. No. 02).

The finance sub-committee noted that total income is forecast to reach CHF 25.1 million in 2015, fairly close to the revised budget target of CHF 25.5 million (2014: CHF 29.4 million). The total decrease in funds and reserves is forecast at CHF 0.3 million only, compared with the CHF 1.4 million-decrease budgeted. Reasons for the improvement in the expected net result for the year include an unbudgeted credit transfer of CHF 0.4 million following the VAT inspection, and postponed expenditure for certain activities where funds were already received.

The finance sub-committee expressed with sadness its understanding for the decision taken to terminate nine employment contracts (representing 7.75 full-time equivalent staff positions), with effect in 2016; and expressed its hope that the outplacement services offered will prove constructive for those affected.

The guest house and conference centre reported an accumulated net surplus of CHF 170,000 to 30 September 2015 (30.9.14: net deficit CHF 34,000). The Bossey staff is congratulated for these excellent financial results. A surplus of CHF 57,000 is forecast for the year (2014: deficit CHF 163,000).

It was noted that in accordance with its mandate, the WCC pension fund committee should present a report annually to the finance sub-committee. The last report was presented in 2014.

The finance sub-committee recommends that executive committee:

(i) **require that if the Bossey guest house and conference centre close in 2015 with a net surplus, as forecast, then that net surplus be credited to the Bossey scholarship fund;**

(ii) **require that a report from the WCC pension fund committee be shared at the next meeting; and**

(iii) **delegate to the leadership of the finance sub-committee the authority to approve and authorise for issue the financial statements 2015.**

This recommendation was approved by consensus.

6.2.2 INCOME DEVELOPMENT

The finance sub-committee reviewed Doc. No. 29 with appreciation for the fact that the majority of member churches contributing in 2015 gave more than they did in 2014, noting that the trend would encourage other churches to increase their contribution. The committee also appreciated the continued support from and cooperation with specialized ministries, noting that some partners had to reduce their contribution for 2016 primarily as the result of changes in national development policies and the impact on government funding.

The finance sub-committee discussed the proposed efforts for developing new sources of income, including outreach to lapsed donors in 2016, with a focus on Ecumenical Institute donors.

The finance sub-committee discussed the evaluation of progress with the new membership contributions plan, to be presented for review by the finance policy committee in 2016.

The sub-committee reviewed a revised implementation plan for strengthening fundraising for the Ecumenical Institute that refers to three income streams, i.e. programme support for Ecumenical

Education and Formation from member churches and specialized ministries; fundraising with congregations by students and faculty for the Ecumenical Institute; and income generated by the guest house for investment in the Ecumenical Institute.

The finance sub-committee recommends that the executive committee:

(i) require that the evaluation of progress with the membership contribution plan, to be presented to the finance policy committee in June 2016, include an analysis of contributions and participation, analysis of trends in original currencies and analysis of trends by region; and

(ii) approve the direction for strengthening fundraising for the Ecumenical Institute, to include increased efforts to profile Ecumenical Institute graduates, i.e. data collection/evaluation, stories of graduates serving the fellowship; with the understanding that this will strengthen fundraising and recruitment.

This recommendation was approved by consensus.

6.2.3 POLICY FOR SCREENING NEW FUNDING PARTNERS

The finance sub-committee reviewed the draft policy on screening new funding partners in Doc. No. 26. The sub-committee modified the draft to clarify two steps in the process of screening new funding partners. The first step includes screening the profile of the prospective funding partner, i.e. before preparing a proposal. The second step includes formalizing an agreement with a new funding partner.

The finance sub-committee discussed the relationship between the process of screening new funding partners and cases where a potential "new project" is being identified, affirming the role of the general secretary in deciding to introduce new projects to the profile of WCC work.

The finance sub-committee recommends that the executive committee approve the policy on screening new funding partners as revised by the finance sub-committee in Doc. No. 26 revised, and as attached.

This recommendation was approved by consensus.

6.2.4 NON-ACTIVE MEMBER CHURCH POLICY

The finance sub-committee reviewed the policy on non-active member churches and a list of churches that have not made a contribution in three or more years consecutively, as did the nominations sub-committee.

The finance sub-committee confirmed the need to revise the policies developed by the central committee in 2003, 2006 and 2012; and to introduce a process that ensures that a list of non-active members is monitored on a regular basis by the executive committee.

The finance sub-committee noted that the policy on reimbursements clarifies the consequences of not making an annual membership contribution. The finance sub-committee asked that the reference to "nor communicated with the WCC" be further defined in the revision. The committee did not consider non-active status an adequate reason to suspend membership; and preferred "listing" non-active member churches as stated in 2003 to the "declaring" member churches non-active as stated in 2006. The finance sub-committee was inclined to maintain the rule that non-active member churches should

"not be eligible to send representatives or delegates to meetings of WCC governing bodies, committees and the Assembly" as stated in 2003.

The finance sub-committee suggested that executive committee members and presidents be engaged in contacting churches that are potentially non-active; and in identifying sister churches that could support the contribution of those churches.

> **The finance sub-committee recommends that executive committee refer the policy on non-active member churches for action to the meeting of the central committee in 2016.**
>
> This recommendation was approved by consensus.

H.E. Metropolitan Prof. Dr Gennadios of Sassima noted that there is a related recommendation in the report of the Nominations sub-committee, which has not been decided upon yet. He noted the recommendation from the Nominations sub-committee reads as follows:

> **The sub-committee recommends that the executive committee review the matter and refer the policy on financially non-active member churches to the central committee meeting in June 2016, with a list of member churches not fulfilling their membership obligations nor being active in the fellowship in other ways.**

It was noted that there is no contradiction between these two recommendations; they are essentially saying the same thing.

6.2.5 INTEGRATED POLICY FOR THE ECUMENICAL INSTITUTE AT THE CHÂTEAU DE BOSSEY

The finance sub-committee reviewed the draft policy, set out in Doc. No. 26, which presented a section on the overall strategy, and a second section on management matters. The draft had been the subject of a preliminary review by the sub-committee in June 2015, and was now returned with some small editing corrections.

The sub-committee considered that the policy sets out well the integration of the work of the Institute within the WCC. It was noted that the section related to management lay within the responsibility of the general secretary.

> **The finance sub-committee recommends that executive committee approve the policy as presented.**
>
> This recommendation was approved by consensus.

6.2.6 WCC ACCOUNTING POLICIES

In accordance with its plan to review all financial policies approved by executive committee, the finance sub-committee discussed Doc. No. 25 *WCC Accounting Policies: Due Diligence Review*.

The sub-committee noted that the audit committee recommended no change to the accounting policies, and its confirmation that the accounting policies had been discussed with the auditors at their last meeting.

The finance sub-committee received the report.

6.2.7 BUDGET 2016

The sub-committee reviewed the draft budget 2016 (appendix 3 to Doc. No. 03), with total income of CHF 25.48 million, total expenditure of CHF 26.46 million and a total net reduction in funds and reserves of CHF 0.98 million. The Bossey guest house is included in the budget with a break-even result.

The budgeted net reduction in funds and reserves includes a draw-down of programme funds of CHF 0.73 million.

Total programme direct costs are budgeted to be CHF 0.59 million higher in 2016 than forecast for 2015. This increase includes two activities with higher budgeted costs compared to forecast 2015, namely, CHF 0.90 million for central committee and CHF 0.4 million for peace-building in the Middle East. All other programme direct costs are budgeted to be net CHF 0.71 million lower than forecast for 2015.

The staff cost budget is CHF 0.51 million lower than forecast for 2015, and includes a net reduction in staff positions of 7.2 full time equivalents, as well as an increase in the employer's contribution to the pension fund to 10%, as supported by executive committee in June 2015 (2014: 12%; 2015: 8%).

The sub-committee considered that three executive committees in April, June and November would represent too significant a budget allocation in this financial context. If there are issues to be decided in April, consideration should be given to electronic consultation.

The finance sub-committee discussed a list of budget risks which included the fact that programme contributions include CHF 1.2 million (8%) which is not fully pledged; the funding profile for EAPPI calls on Public Witness programme funds for CHF 0.1 million; and the potential foreign exchange risk.

> **The finance sub-committee recommends that executive committee approve the budget 2016 as presented in appendix 3 of Doc. No. 03.**
>
> This recommendation was approved by consensus.

Dr Abuom noted that the idea of an electronic meeting leans towards a recommendation. H.E. Archbishop Aykazian shared that they are asking the executive committee to consider that if there is no in-person meeting, and there are important issues to be discussed then it would be an electronic consultation.

Ms Dykes shared that the executive committee will need to decide whether to have a meeting or not. Then, the recommendation of the finance sub-committee would be that if there does need to have a meeting, that it would be an electronic one.

Bishop Opoko shared that we can be cost-effective by undertaking issues in the June and November 2016 meetings. If there are other issues that come up before then, they can be dealt with electronically. This is a recommendation and proposal from the finance sub-committee.

6.2.8 CAPITAL EXPENDITURE

It was reported that capital expenditure in 2015 was forecast to total CHF 336,000 compared with the approved budget of CHF 477,000. Reasons for the reduced level of expenditure included postponement of the installation of car park access barriers to the Ecumenical Centre to 2016; and the fact that waterproofing work on the central building has not been required this year.

The sub-committee reviewed the capital expenditure plans for 2016, totalling CHF 490,000, which include insulation of the windows at Bossey, completion of the security project for the Ecumenical Centre and additional investment in IT equipment.

The finance sub-committee recommends that executive committee approve the capital expenditure limit of CHF 490,000 for 2016.

This recommendation was approved by consensus.

6.2.9 GENERAL RESERVES 2015-2019

General reserves are defined as those funds available to the Council after meeting its obligations and commitments, and without realising fixed assets.

A profile outlining the expected evolution of general reserves was presented (sub-committee documents FIN 04), based on the following assumptions:

a) Programme fund budgets 2015-2019 would be balanced, drawing only on available programme funds, and without deficit charged to unrestricted funds;
b) Bossey guest house and conference centre results would be breakeven or better, with any surplus applied to the Bossey scholarship fund;
c) Capital expenditure budgets would remain very low, at an average of CHF 370,000 per year; and
d) Loan reimbursements would be made at CHF 477,000 per year, but would increase to include 2% of the pension fund loan of CHF 24,000,000 (CHF 480,000 per annum), from March 2017.

Assumption (a) requires prudent planning, and financial control to ensure budgets are realised as outlined. Assumption (d) represents indicative conditions for the pension fund loan renewal, which may be negotiated before March 2017 with more favourable reimbursement terms.

The financial profile is summarised in the following table:

Forecast evolution in general reserves 2015 - 2019		
CHF millions		
General reserves at 31.12.14		6.8
Add net results:		
Unrestricted funds - credits	0.4	
Designated fund - residential building	(0.3)	0.1
Add net non-cash items:		
Depreciation	8.0	
Decrease in long-term deferred income	(0.6)	7.4
Less treasury movements:		
Capital expenditure	(1.9)	
Loan reimbursements	(3.6)	(5.5)
General reserves forecast at 31.12.19		8.8
Net increase for designation		2.0

The forecast shows that under the assumptions, WCC will be able to make an extraordinary effort to repay CHF 1.2 million of the pension fund loan from 2017-2019, if it were required to do so, and could still expect to hold general reserves above target.

The finance sub-committee asked how it could be possible that general reserves could increase, while programme contributions and expenditure budgets tended to reduce. It was explained that the principal reason for the forecast increase in general reserves is the fact that the Council's capital expenditure has reduced to an average of CHF 0.3 million per year since 2013. In the thirteen year period from 2000 to 2012, the Council invested on average CHF 1.3 million per year of its own funds in buildings and equipment[1].

Depreciation to be charged from 2015-2019 of about CHF 7.4 million (CHF 1.5 million per year) represents the value of buildings and equipment which will be used during the five-year period. The cash flow created by its charge should allow for reimbursement of loans, renovation and equipment replacement. If the WCC were not engaged in the building development project, the forecast increase in the general reserves would be required to provide for renovation of the Ecumenical Centre.

The finance sub-committee considered that in the current financial situation, and given the expectations from the building project, it would be wise to designate general reserves held above the target level (of 50% of staff costs) for purposes other than renovation of the existing buildings.

> **The finance sub-committee recommends that executive committee approve the principle that general reserves obtained by reduced investment in buildings be designated for purposes other than renovation of buildings, before considering the specific recommendations in points 10 and 11 below.**
>
> This recommendation was approved by consensus.

6.2.10 STATUS ON THE BUILDING DEVELOPMENT PROJECT

The finance sub-committee identified the following three concerns from discussion of the status on the building development project, included as appendix 2 to Doc. No. 01, the *Report of the General Secretary*.

- The Area Development Plan (ADP) may still be formally scheduled for approval in June 2016, but signs point to a likely delay, including the fact that the ADP approval for the neighbouring project, with less than half the gross floor space of that of *Green Village*, was delayed by two years;

- Implenia's revision of the financial profile for *Green Village*, expected in September 2015, has been delayed until December 2015. The revision is to take account of changes since 2012, including increased floor space, introduction of a residential building, and developments in the local real estate market; and

- Although efforts will be made to minimise nuisance caused by noise, the construction site on the neighbouring plot may raise the risk of reduced rental income from the Ecumenical Centre in 2016-2017.

[1] From 2000-2012, the Council recorded CHF 33.9 million of capital expenditure, financed by CHF 17 million of WCC funds (CHF 1.3 million per year), CHF 12.9 million of new net loans, and about CHF 4 million of contributions recorded as deferred income.

The finance sub-committee asked to be assured that the Council could continue to pay interest on the pension fund loan for two years beyond March 2017, the original planned date for a sale transaction. It was demonstrated that the balance in the building development project fund, forecast at CHF 1.25 million at 31 December 2015, would be sufficient to cover interest at the same rate until March 2019.

The expectation that the loan of CHF 24 million could be repaid entirely in March 2019 was discussed. If sales transactions generating funds for the loan reimbursement take place in two or three stages over the period 2019-2022, loan interest would still be due on the outstanding balance during the period of its reduction. To ensure that such interest payments can be met, an allocation from the general reserves to the designated fund for the building project was proposed.

The finance sub-committee recommends that executive committee:

(i) **approve in 2015 a transfer of a maximum of CHF 800,000 from the general reserves to the designated fund for the building project, if financial results 2015 are realised as forecast; the level of transfer is to be decreased accordingly if results are below forecast; and**

(ii) **require that an update on the revised financial profile of *Green Village* be shared by the steering committee for the building project with the finance policy committee in June 2016, in order that the committee may assess progress with the Council's long-term financial goals.**

This recommendation was approved by consensus.

6.2.11 ASSEMBLY FUNDING

The finance sub-committee reviewed preliminary proposals for financing the 11th assembly, noting that where the assembly takes place as well as the involvement of member churches and ecumenical partners in preparing the assembly will influence fundraising efforts.

The proposed fundraising efforts include an annual allocation from membership contributions or transfer from reserves to the assembly fund; requesting a special contribution from member churches in 2019, 2020 and 2021; requesting support from WCC round table partners in 2018 and 2020; deeper integration of the 2021 programme profile with the assembly.

The finance sub-committee also reviewed a financial profile of the previous two assemblies, noting the pattern of ensuring a minimum assembly fund balance of CHF 1.0 million three full years before the event, i.e. 01.01.18. The current assembly fund balance is CHF 0.33 million.

The finance sub-committee made reference to the "financial strategy 2014-2017", which indicates that the assembly fund be strengthened by setting aside funds from member church contributions year to year. The finance sub-committee noted that this was not possible in the current financial context. The finance sub-committee considered that if the profile of general reserves is realised as outlined in FIN 04, then an annual transfer to the assembly fund of CHF 250,000 should be made each year from 2015 to 2019.

The finance sub-committee recommends that executive committee:

(i) approve a transfer of CHF 250,000 from general reserves to the assembly fund, after the transfer to the designated building project fund, and if results are realised as forecast;

(ii) invite the general secretary to share with member churches interested in hosting the assembly, the 'guidelines for hosting an assembly', which include the expectation that host churches contribute to the costs, for example, costs of the venue, ground transportation and hosting operations.

H.E. Metropolitan Prof. Dr Gennadios of Sassima suggested changing it to "all means of expenses" not limiting it to only the three-named items "costs of the venue, ground transportation and hosting operations". Dr Tveit suggested having a more open formulation, noting that churches "contribute to the costs, for example, costs of the venue, ground transportation and hosting operations"; it is not realistic that we ask the host church to pay for all of the tickets and hotel rooms.

With this suggested change, the revised recommendation was approved by consensus.

6.2.12 Progress with the Financial Strategy 2014-2017

A report on progress with the financial strategy 2014-2017 was reviewed, highlighting the challenges encountered in meeting income targets, as a result of the strengthening of the Swiss franc, and reductions in contributions from certain partners. In 2015, total contributions and other programme income is forecast at CHF 18.9 million, and for 2016, CHF 18.7 million, just under the threshold of CHF 19 million, considered to be the level at which special plans are required for sustainability.

At its previous meeting, the finance sub-committee had recommended that a revised four-year financial strategy be prepared, covering the years 2016-2019. A revised financial profile was not presented at this meeting.

The finance sub-committee observed that according to Rule VIII, 5, (a), (ii), (c), the committee should be able to propose to executive committee at this meeting the budget for the following year and also "the framework budget for the year after the following financial year." At this stage, no framework budget for 2017 has been proposed.

The finance sub-committee discussed the timing for the preliminary review of the strategic financial plan for 2018-2021, and considered that different scenarios should be prepared for consideration at the finance policy committee in June 2016.

The finance sub-committee recommends that executive committee require that:

(i) At its meeting in June 2016, balanced framework budgets be presented for 2017 and 2018; and

(ii) The financial frameworks be supported by an action plan required for their implementation.

This recommendation was approved by consensus.

6.2.13 Report on Compliance with the Policy for Offices outside Switzerland

Further to the report of the audit committee, which had referred to a potential "financial and reputational risk" should issues raised by auditors not be resolved, the finance sub-committee members requested that they receive copies of the management letters from the auditors which detailed the issues.

The requested reports were shared by staff, who emphasised that the auditors had addressed the issues to management, and not to governance at this stage.

The finance sub-committee concurred with the audit committee's observation that the issues concerned should be brought to satisfactory conclusion.

> **The finance sub-committee recommends that executive committee require that a report on the status of the audit issues be brought to the next meeting.**
>
> This recommendation was approved by consensus.

H.E. Metropolitan Prof. Dr Gennadios of Sassima asked if it would be possible to have the report between now and June 2016. The general secretary noted that it would be possible.

6.2.14 INVESTMENTS

The sub-committee reviewed the report on the WCC's investments, which totalled CHF 17.8 million at 30 September 2015. It was confirmed that the investments are managed in accordance with the investment policy. The investments reported an accumulated loss for the nine months to September 2015 of CHF 141,000. During October gains of CHF 185,000 had been reported on the endowment fund and improvement is forecast for the end of the year.

6.2.15 OTHER MATTERS

The finance sub-committee reviewed a report on issues raised from prior meetings. All issues had either been addressed, or have been addressed in the above report, with the exception of the requirement that there be a Code of Conduct (recommendation from November 2014). It was reported that the Code of Conduct, currently in draft, requires to be considered by the general secretary together with the revised Staff Regulations, before being presented to executive committee.

> **The finance sub-committee recommends that executive committee require that the draft Code of Conduct be presented at the next meeting.**
>
> This recommendation was approved by consensus.

7. Programme

7.1 FIRST PRESENTATION ON PROGRAMME

Dr Abuom moderated a hearing session. She invited the three associate general secretaries to report on each of their programme areas.

7.1.1 PROGRAMME PLANS 2016

Unity, Mission, and Ecumenical Formation

Dr Hielke Wolters (Associate General Secretary, Unity, Mission and Ecumenical Relations) offered an update on the programme plans for 2016. He noted that some aspects of this work were in the report of the general secretary.

Plans for 2016 were developed against the background of the document that was approved at the executive committee meeting in Armenia (June 2015). There were five sets of criteria to provide guidance for the planning of the work for the coming years:

1. All plans need to reflect the role of the council (why is the Council best placed to address the proposed issues?).
2. Plans need to respond to current developments in the churches in the ecumenical movement in society.
3. The plans need to respond to the strategic objectives as they have been formulated in the strategic plan by the central committee.
4. All projects need to have a participatory approach
5. Plans need to be realistic against the backdrop of staff and capacity.

These criteria have shaped the plans for 2016. He highlighted the area of Unity, Mission, and Ecumenical Relations as well as the transversal approaches for the area of work for which he is responsible.

The first transversal area where he has responsibility is relations to member churches, NCCs and REOs. He wants to get more churches involved in the programme work of the council. He would also like to reach out to groups who have not been involved in the work in the past. There is an increasing number of churches involved in the programme work. This means that that we are responding to the first strategic objective, to have lively engagement.

The second transversal area is around gender, and the just community of women and men. In the plans, the focus in 2016 will be on finalizing the gender justice policy for the central committee. At the same time, colleagues are working on a number of issues that are related to a just community of women and men. They also want to focus on the issues of refugees, and trafficking and violence against children in order to present reflections that will help the ecumenical movement for the coming years.

The third transversal is interreligious dialogue and cooperation. All WCC activities have a component of working together with other religions. Special attention is also given to young people, particularly through the development of a summer school at Bossey where they bring together people from the Christian, Muslim, and Buddhist together to live in community. The whole question of religion and violence is a prominent issue on the agenda for 2016, and they will come back to this at a later time.

Faith and Order Commission had its first meeting. They are focusing on the theological aspects of the pilgrimage. What does this mean for understanding the church? Certainly they will continue receiving responses from churches on the document on Towards a Common Vision. There are already responses that have been received; many churches are still working on this document and will send their responses in 2016.

Another aspect is that they need a new approach to moral discernment. What are the dividing issues in the churches? They finalized a study before the 2013 Busan assembly.

In the area of mission, the Commission on World Mission and Evangelism will develop a proposal for a World Mission Conference to be held in in 2018. It will include a proposal for a date and venue and

will be submitted to the central committee. In the meantime, colleagues will continue to work on making *Together Towards Life* a document that becomes lively in the life of the churches. Their proposal is to make the document the main document for the coming years.

New work is being developed on evangelism. The North American consultation on evangelism just took place. It helped churches to re-fuel their energy on evangelism.

The Ecumenical Disabilities Advocates Network continues. Work related to Indigenous peoples will continue and intensify in 2016.

The joint working group with Roman Catholic Church is coming up well. They still need to start the work with the Pentecostals.

Public Witness and Diakonia

Prof. Dr Isabel Phiri (Associate General Secretary, Public Witness and Diakonia) reported that in the area of public witness they have restructured their programme; the current work includes:

- Conflict transformation and reconciliation (this is where the CCIA is located; they are also convening work on religious extremism).
- Arms control and disarmament. This has been removed and is now a working group under the CCIA because of staffing issues.
- A new project is ecumenical UN office (EUNO) in New York. Initially it was part of peace building. In this office they are focusing on peace and security and the UN Sustainable Goals, particularly working with the UN women. There is now a stronger link between the activities in Geneva and the activities in New York in the area of advocacy.
- EAPPI is another unit that falls under peace building. She noted that management assessment will start next week, and it will help figure out if they need to consolidate our work on the Middle East. At the moment it is scattered. There is the EAPPI, the Jerusalem Inter-Church Centre, and the Palestine Israel Ecumenical Forum as separate projects. They are hoping that the management assessment will give insights on how to restructure the work.
- Also under peace building, there is peace building with country and regional focus. They are following up on the Korean peninsula, the Middle East, South Sudan, Sudan, Nigeria, and the Democratic Republic of Congo.
- Under public witness there is advanced advocacy with public witness; activities including Christians and Muslims working together; and work together with the ILO. They wanted to extend the programme to Lebanon, with a focus on Syrian and Iraq refugees who are in Lebanon.
- WCC diakonia scholarships has been restructured. They have stopped giving individual scholarships and have put more emphasis on providing capacity building, particularly in the area of sustainable development goals. They are planning on having a global conference in April 2016 where they will do mapping on what churches are already doing in the area of sustainable goals. They want to build capacity.
- Economy of life and climate change have been combined under one programme executive.
- The work done on health and healing is to be strengthened.
- The work of the ecumenical water network continues.
- The work on EAA also continues, and they are strengthening it to make sure that there is enough staffing in that area.
- EHAIA has also continued in the regions.
- The rights of children is another project under public witness.
- They are working on human rights with the human rights council and concentrating on stateless people.

Ecumenical Education and Formation

Fr Prof. Dr Ioan Sauca (Associate General Secretary, Ecumenical Education and Formation) offered an update. He shared that they strictly followed the five criteria, and particularly the participatory criteria. All projects in this programme area are implemented by staff who are also engaged in many other programmes.

- There has been new planning and restructuring in the light of financial resources. They could not sustain financially everything they had initially proposed. They have therefore dropped some activities and now they have a plan that looks to be sustainable.
- Normally they want to have 35 students at Bossey, and usually accept more, knowing that not everyone who has been accepted can come, because some will have family or visa issues. This year there were 27 students.
- Finances and fundraising: most partners are not yet giving generic scholarships. Instead, they will say "give me a student from China", and then they will pay for them. We need to find students who fit their criteria. People are very pragmatic. There is lots of interest in ecumenical formation.
- There are few self-payers. There are many reasons for this. All of them have said that if there are shorter programmes offered, people will be happy to go to Bossey. This is why, after Busan, there is an emphasis on continuing education. This is done with other colleagues in the WCC as well as people in the regions. There are many people interested in sponsoring such projects.
- Apart from this, in the programme areas, there are two other transversals: youth and spirituality. Spirituality is a transversal that responds to many expectations from other programmes.

Dr Watkins thanked the associate general secretaries for their work and overseeing this remarkable array of programmes. She noted that part of our role as executive committee is about how we manage the very many different pulls upon us and how to prioritize among so many things. This is why we heard again of the criteria for prioritizing. These priorities were found on page 38 of our minutes from June 2015. We will also be looking at what it means to be in a PJP at this time. Part of what we are doing is to pay attention to how decisions about prioritizing get made.

Comments and questions:

The executive committee was then invited to offer comments and questions about what they had heard.

Dr Nduna noted that one of the outcomes of the Malawi conversation is that WCC and ACT Alliance are to make their plans together to avoid having parallel programmes. He noted that colleagues from ACT Alliance participated in planning processes. He therefore wanted to find out if, before the programmes were finalized for approval, there was any engagement of the ACT Alliance programme team with the WCC. This relates mostly to programmes in public witness where there is already a form of working together, such as the UN office in New York and monitoring the sustainable development goals.

Dr Phiri shared that they had a meeting between WCC staff and ACT Alliance staff to show them what they are doing in 2016. When they revised the plans, they invited colleagues from ACT Alliance, but they were already committed elsewhere and could not come to the final retreat for analyzing programmes.

Dr Abuom wanted to offer encouragement that we do that; member churches expect synergy at the level of monitoring and reporting.

H.E. Metropolitan Prof. Dr Gennadios of Sassima referred to Doc. No. 06 *Follow up for the Recommendations on Programmatic Work*, section iii, and asked how recommendations were approved in Armenia. He noted that the recommendation of the Pilgrimage of Justice and Peace Reference Group Report might need revision after the meeting on 12 November.

7.1.2 PROPOSED AGENDA FOR THE 2016 CENTRAL COMMITTEE MEETING

Mr Georges Lemopoulos (Deputy General Secretary) presented the proposed agenda. The discussion of the plenaries is on the agenda of the programme sub-committee. There is a formal request from the reference group on Indigenous Peoples to have a hearing session . It will go to the programme committee for further conversation. There is also a proposal from the PCCC to include an introduction to the Special Commission.

Dr Quawas asked when the elections will take place.

Mr Lemopoulos shared that normally they do not write in stone in the agenda when each report comes to the floor for action If it is written firmly, and have to change it, that will not be helpful. The decision session on elections will come whenever the central committee is ready. This can be allocated a specific time slot if the committee so desires.

Dr Tveit agreed with Mr Lemopoulos. It is not clear yet what kind of procedures will be necessary in order to have a good outcome. We might need, for example, to have it in two sessions.

Dr Quawas noted that we need to be clear about the election. He suggested that we put it into the agenda on Monday, between 16:30 and 18:00.

Dr Berit Hagen Agøy (Church of Norway) made two clarifications. There will be a mid-summer celebration; for people who do not want to attend, there will be an alternative dinner at the hotel. Secondly, “Our Lady’s Church” is the correct name of the church where one of the prayer services will take place.

7.1.3 2016 CENTRAL COMMITTEE THEME AND PLENARY PROPOSALS

Mr Lemopoulos presented this report.

The proposed theme for the 2016 central committee meeting is “Pilgrimage: Discerning the Landscape Together”.

At its last meeting in June 2015 in Etchmiadzin, Armenia the executive committee recommended the following thematic plenaries for the central committee meeting to take place 22-28 June 2015 in Trondheim, Norway:

1. Pilgrimage of Justice and Peace
2. Christian Faith and Unity
3. Religion and Violence
4. Challenges of Children and Youth of Today
5. Middle East

After further consultation with staff the following two changes are suggested:

- The plenary on children and youth will focus only on children.
- The order of the plenaries will be changed with "Middle East" coming before "Religion and Violence" and "Churches' engagement for and with Children" last.

Dr Kolovopoulou spoke about the title of the second thematic plenary, "Will your church recognize in my church the One Church of Christ?", and asked if the theme could be a bit lighter? Instead of "recognize", we might use another term. The broader the term, the better. We should avoid the impression that the document *Towards a Common Vision* has already been accepted.

Dr Durber observed that the word "recognize" is used in several different ways in the document *Towards a Common Vision*. They can change the question so that it doesn't scare people from the outset.

H.E. Metropolitan Prof. Dr Gennadios of Sassima thought that there is nothing about recognition in the description of the thematic session. The session is to encourage people to respond to the document on the church. This should be clearer in the title of the thematic session.

Mr Lemopoulos commented on the issues of youth and children. Each colleague who was responsible for a plenary was asked to include contributions from youth and women in each plenary.

Dr Tveit shared that to have youth as half of a plenary would not be satisfactory. Instead, we could have a strong youth dimension in many of the other plenaries. According to the discussion on 12 November, in the plenary on unity, we could talk about how the PJP is also a pilgrimage towards unity. We would want to make this connection clear.

Rev. Prof. Dr Odair Pedroso Mateus (Director of Faith and Order) shared that there is a deep connection between moving to the one Eucharistic fellowship and growing in a common understanding of the Church which is meant to strengthen this fellowship of churches. This is a vital connection and it has a lot to do with our commitment to engage with the text on the Church. We cannot lose sight of this. This is why the title is a bit provocative. It wants to invite us to engage with the text, and growing towards the vision on the other hand. This includes the commitment of our churches to respond to the text, and this is why the plenary was designed as an invitation to the churches to take this seriously; this is related to our ultimate existence as churches.

7.2 Presentations from Consultative Bodies and Reference Groups

Dr Abuom moderated a hearing session.

7.2.1 Commission on Faith and Order (F&O)

Dr Durber presented the report.

I. A Successful First Meeting

The first meeting of the Faith and Order Commission (F&O) appointed by the central committee in 2014 was held at the Monastery of Caraiman, Romania, June 17 to 24, 2015. It was hosted by H.B. Patriarch Daniel of the Romanian Orthodox Church, who not only contributed generously to the costs of the meeting but also visited the meeting and engaged in dialogue with the participants.

The meeting had an excellent attendance. Out of 49 commissioners, only three were absent.

In its new composition, nineteen F&O commissioners are women, 30 are men; four are "young theologians"; three are from Latin America, five from Africa, five from Asia, two from the Pacific, 11 from North America, two from the Middle East, one from the Caribbean; 20 from Europe; four are Roman Catholic; four are Anglican; twelve are Orthodox; one is Old Catholic; 28 belong to Reformation, Evangelical or Pentecostal churches.

The commission includes representatives from the Ecumenical Disabilities Advocates Network (EDAN) and the Ecumenical Network of Indigenous Peoples (in formation), both related to the WCC Commission on World Mission and Evangelism. It includes also an observer from the World Evangelical Alliance.

The WCC general secretary, the associate general secretary for Unity, Mission and Ecumenical Relations, as well as the moderator of CWME participated actively in the meeting and made a significant contribution to its final outcome.

The main aims of the first meeting were: 1) to help the former and new commissioners to become a community of ecumenical theological work; 2) to help this community and its new leadership: Prof. Dr Susan Durber (Moderator), H.E. Metropolitan Prof. Dr Gennadios of Sassima, Fr Dr William Henn, Rev. Dr Morag Logan, Prof. Dr Makhosazana Nzimande, and Rev. Dr Hermen Shastri (Vice-Moderators) to understand the work of Faith and Order in itself and as part of the World Council of Churches; 3) to discern the future work of F&O in light of its on-going work, the results of the WCC Busan Assembly, and in light of the programmatic focus of the WCC; 4) to approve the future F&O work and the plans of study groups in charge of carrying out future work between 2015 and 2017. All these aims were successfully achieved.

II. The Main Focus of the Present Mandate and the New Study Groups

The commission adopted the following overall theme for the work of the present mandate:

> "A Pilgrimage of Justice and Peace: The Church on the way to visible unity, proclaiming the Gospel of Jesus Christ in the face of the challenges to justice, peace and creation presented by the various contexts of today's world".

This overall theme indicates, on the one hand, continuity with the F&O work accomplished in recent years in the sensitive area of ecclesiology and its implications for the WCC vision of one Eucharistic fellowship: it refers to the Pilgrimage of Justice and Peace in its relation to the manifestation of the One Church in the world. This overall theme indicates, on the other hand, the willingness of the new commission on F&O to accomplish its mandate in closer cooperation with the other programmatic areas of the WCC.

This explains the establishment of three study groups, their subjects, and the way in which they intend to work.

III. Study Group 1: The Church on a Pilgrimage of Justice and Peace in Today's World

The aim of this study group is to offer an ecumenical ecclesiological contribution to the theological work which is meant to undergird the WCC programmatic focus on the Pilgrimage of Justice and Peace.

According to the plan produced by this study group, it will approach the Church in the world as "the church addresses the burning issues facing human beings today: the need to promote justice, peace and the protection of creation; racism, migration, exploitation of the planet; the voice of the church in the public square; proclaiming clearly Christian identity within a multi-religious, multicultural and secular society; and proclaiming with a unified voice the gospel of Jesus Christ's death and resurrection, for the salvation of humanity."

This general theme will be addressed through three subthemes under the responsibility of three subgroups: 1) Theological and ecclesiological foundations of pilgrimage, justice and peace; 2) Proclaiming and confessing Jesus Christ with one voice in a multi-religious, multicultural world; 3) Church facing the issues of justice, peace and creation; issues of migration, racism, economic justice.

IV. Study Group 2: Pilgrimage Towards a Common Vision of the Church

This study group will give continuity to the F&O work on ecclesiology, following the publication of *The Church: Towards a Common Vision*.

In the words of its report to the commission, this study group will "promote the reception and response to the ecclesiological study *The Church: Towards a Common Vision* and analyze official responses; give further attention to bilateral dialogues engaging the theme of the church; indicate further work to be done; use *The Church* as a means for dialoguing with "newer" or "emerging" churches on their understanding of the church; convene a consultation exploring the progress made from *Baptism, Eucharist and Ministry* to *The Church: Towards a Common Vision* (TCTCV); study ecclesiology in relation to pneumatology (i.e. the role of the Holy Spirit in the life of the church); reflection on newer ecclesial movements and expressions".

Like study group 1, this study group subdivided itself into three sub-groups which will deal respectively with the following themes: 1) "New and Emerging ways of Being Church", which intends to engage a conversation with churches not involved with the F&O study on ecclesiology; 2) "Ecclesiology from BEM to TCTV and beyond", which will explore progress in recent F&O texts, analyse responses to TCTCV and do further work on TCTCV chapter 4, on the Church in the world; 3) "Potential future topics" which were identified for further exploration. They include: anthropology and ecclesiology; pneumatology, spirituality and ecclesiology; authority; margins, and other themes that may emerge in the 2016 meeting of this study group.

V. Study Group 3: The Pilgrimage of Justice and Peace and Moral Discernment

This study group will give continuity to the work accomplished on moral issues as divisive issues during the past mandate of F&O. It intends primarily to explain, clarify and facilitate the study of the document *Moral Discernment in the Church*.

According to the report submitted to the commission, this study group will "proceed with the moral discernment project on the basis of what has already been accomplished; prepare study materials for its use and discussion locally; organize a consultation in which points of agreement, methods, and differences are clarified; explore what processes are at work when a community decides to change its moral position on a particular issue. It was also proposed to have two small working groups, one on authority, both in relation to moral discernment and in relation to ecclesiology ('Who has the right to say what for whom and with what authority?') and another one on anthropology". Plans are being made for a survey on the use of the F&O study document *Moral Discernment in the Church* and for a 2016 consultation on "Moral Discernment and Authority".

VI. Other Faith and Order Activities Reported to the Commission

Apart from reporting on the studies completed during the previous mandate (Sources of Authority; Ecclesiology; Moral Discernment in the Church), the secretariat informed the Commission about the following activities which are also related to Faith and Order:

1. Week of Prayer for Christian Unity: This joint venture between the WCC and the Roman Catholic Church is carried out annually jointly by the Faith and Order secretariat and the Pontifical Council for Promoting Christian Unity.

2.United and Uniting Churches: The WCC, especially through the secretariat of Faith and Order, serves as a clearing house to the united and uniting churches, which by virtue of their self-understanding are not organised internationally as a Christian world communion. The F&O secretariat has assisted the continuation committee of the United and Uniting churches to launch the process of preparation for its next international consultation, to take place in Chennai, India, end of November 2015. It has scaled down its contribution due to staff limitations.

3. Forum on Bilateral Dialogues: The forum on bilateral dialogues was established in the late 1970s to facilitate communication and cooperation between the F&O multilateral dialogue and the "confessional" bilateral dialogues and to address issues of common concern. The Forum is an initiative of the conference of secretaries of Christian world communions. Faith and Order assists the CWCs by organising a forum on bilateral dialogues every five or six years. The tenth forum was held in Dar-es-Salaam, Tanzania, in 2012. It focused on ecumenism in Tanzania, bilateral dialogues in the age of world Christianity, the participation of theologians from the "global south" in bilateral dialogues, and changes in bilateral dialogues and their significance for world Christianity. For the moment, the CWCs are not planning to hold a new meeting of the forum on bilateral dialogues.

4. Baptism: The commission was informed that following recent F&O work on the mutual recognition of baptism (cf. *One Baptism: Towards Mutual Recognition*), the so called "baptist" churches, which do not practice infant baptism, held a consultation in January 2015 and expressed to F&O their interest to pursue further study on the remaining controversial issues related to baptism.

5. The Faith and Order secretariat worked in 2014 and 2015 with the WCC project "Interreligious Dialogue and Cooperation" on the short study guide *Called to Dialogue: Interreligious Dialogue and Intra-Christian Dialogue in Ecumenical Conversation*, which helps to clarify the commonalities and differences between ecumenical dialogue (aiming at overcoming divisions among Christians and churches) and dialogue between Christianity and other religions.

Dr Durber emphasized that Faith & Order is not about disconnected theology; it is theologians who are dynamic and doing good and contextual work in their own places.

Questions and comments were then received about the report.

Dr Tveit shared that it is a very important report. They are taking their mandate seriously under the leadership of their moderator and the new director of Faith and Order. He noted that there were not reductions in Faith and Order. In fact, they have added staff to Faith and Order, and asked Dr Hielke Wolters to give the full picture of this.

Dr Wolters shared that the Faith & Order staff team includes:

- Rev. Prof. Dr Odair Pedroso Mateus, Director Faith and Order and Professor at Bossey
- Rev. Prof. Dr Dagmar Heller, Programme Executive and Professor at Bossey. She is the Faculty Dean, and serves Faith and Order at 20%
- Archpriest Dr Daniel Buda, Programme Executive for Faith and Order; he is responsible for membership matters, and is also staff for Faith and Order for 70%
- Dr Ani Ghazaryan Drissi, Young Professional for Faith and Order, who works for 100% in Faith and Order
- Dr Esther Widiasih, Programme Executive for Spiritual Life, is being proposed to join the Faith and Order team.

H.E. Metropolitan Prof. Dr Nifon of Targoviste asked about bilateral dialogues. There are many theological dialogues taking place around the world, and there is no forum to evaluate them in an ecumenical world level. It would therefore be good that Faith and Order be also involved in this area.

Secondly, he noted that the Christian World Communions were no longer planning for a forum on bilateral dialogues and asked why. Thirdly, he wanted to say that the Romanian Orthodox Church was happy to host Faith and Order in a monastery.

Dr Durber shared about the staffing matters. She noted that she was not pleading, but simply noting that it is a feature of life more generally. She shared that with Faith and Order along with others have to work with less and less staff over time. The reality is that staff time changes, and she is grateful for the help that she has received.

Dr Mateus spoke about bilateral dialogues. He noted that for the moment, the CWCs are not planning new conversations on bilateral dialogues, but it does not mean that it will not happen. The last one took place in 2012 in Dar-es-Salaam. The normal rhythm is 6-7 years in the life of the forum. Therefore, in the next few years, the CWCs might consider holding another one.

Dr Bae offered thanks for the inspiring work. She asked where in the framework there is information about the unity and the relationship between women and men. She noted that she was asked to serve as one of the ecumenical conversations at the Busan assembly, which was the community of women and men. During the process, they found out that the WCC had created a wonderful study process, which produced the Sheffield document. Many veteran participants and ecumenical leaders said that many of the recommendations included in the Sheffield study were not implemented. Also, according to the unity statement, church unity is not only about unity between churches, but it is also unity beyond the barriers of ethnicity, gender, social class, and more. She shared that it may sound old-fashioned to people, but, in her context in Korea, women, and particularly young women, are leaving the churches. This will be relevant for the next generation in particular. She would appreciate this suggestion in the framework.

Dr Durber noted that a much higher percentage of commissioners were women, and there was a much higher level of discussion among women. Certainly issues about gender will be part of the group 1. It will also be part of all of the study groups. She noted that there are specific plans about the Sheffield process.

Dr Mateus noted that the main leader of the Sheffield process was a Lutheran pastor from the United States. Before she died, she left in her will some resources for Faith and Order. With those resources, they are operating on a transversal programme with the staff on gender justice, so that they continue to reflect on the legacy of the Sheffield process and the ministries of women from around the world.

H.E. Metropolitan Prof. Dr Gennadios of Sassima updated the work of the PJP reference group and the study group on theological study process, and there were thoughts about how to coordinate the two groups. The result was to not have duplication, but to have good coordination. Dr Durber said that she, and Dr Mateus, were already in conversation with the theological study group process.

This report was received and commended to the programme committee.

7.2.2 CHURCHES' COMMISSION ON INTERNATIONAL AFFAIRS (CCIA)

Mr Prove presented the report of the Commission of the Churches on International Affairs (CCIA).

The first meeting of the Commission of the Churches on International Affairs (CCIA) since the 10th Assembly in Busan, and since the CCIA membership was appointed by the central committee in July 2014, took place in Geneva on 17-20 February 2015. Twenty out of a total CCIA membership of 35 participated in person. Two additional members participated in certain sessions of the meeting via electronic means.

The CCIA moderator, Rev. Dr Mvume Dandala, suffered a stroke a few days before the meeting and was unable to attend. Moderation responsibilities were shared on an *ad hoc* basis between three members with previous experience of serving on CCIA: Rev. Elenie Poulos, Dr Audeh Quawas and Mr Roel Aalbersberg.

Participating CCIA members affirmed a vision articulated by CCIA director, Mr Peter Prove, for CCIA during its current mandate, as follows:

- *A revitalized, respected and influential source of information, analysis, advice and leadership on international affairs, for intergovernmental, governmental and civil society partners as well as for churches and FBOs.*
- *An active agency of the international ecumenical movement in the field of international affairs, accountable to central committee and to WCC policies.*
- *A point of outreach, connection to and active engagement of the experience, expertise and capacity of the global fellowship of churches in a collective ecumenical ministry for justice and peace.*
- *Addressing a broad spectrum of challenges to justice and peace.*
- *Timely and effective in responding to emerging developments.*
- *Facilitating the presence and voice of churches in key policy forums.*
- *Demonstrable impact and influence in public media and in governmental and intergovernmental policy and practice.*

The meeting focused especially on reviewing and discussing CCIA's mandate/by-laws, responsibilities and working methods, within the framework of the Pilgrimage of Justice and Peace.

Time was also devoted to presenting a full spectrum of WCC commitments and programmatic engagements in the field of Public Witness and Diakonia, introducing the sister commissions on Faith and Order and on World Mission and Evangelism, and engaging with a number of ecumenical partners, including ACT Alliance, Lutheran World Federation, World Student Christian Federation, World YWCA, and World Evangelical Alliance.

A thematic plenary discussed the issue of 'Religion and Violence' as a possible focus for collaboration between CCIA and other sister commissions, following a presentation on the subject by Canon David Porter, the Archbishop of Canterbury's Director for Reconciliation.

The meeting programme also included a mini-training session on utilizing UN human rights accountability mechanisms (focussing on the UN Committee on the Rights of the Child), and an exposure visit to the Palais des Nations/UN Office Geneva.

Major outcomes

- Dr Emily Welty (Presbyterian Church USA) was elected as vice-moderator.
- CCIA provisionally proposed establishing the following five working groups within CCIA (with CCIA members present in the meeting having indicated their preferences with regard to participation in these working groups, and with the preferences of absent members to be elicited following the meeting):
  - Peace building
  - Human rights (including children's rights, women's rights and freedom of religion or belief)
  - Statelessness and migration
  - Economic and environmental justice
  - Human dignity: youth unemployment, decent work, health & healing and diakonia.
- CCIA agreed to trial collaboration with the sister commissions on Faith and Order and on World Mission and Evangelism (and ideally also ECHOS) on the theme of 'religion and violence'.

- CCIA affirmed its desire to engage key ecumenical partners – specifically the World Evangelical Alliance and the Pontifical Council for Justice and Peace – in its work, through observer relations.
- In order to enable a more intensive and continuous working style, CCIA stressed the need to deploy a range of methodologies to enhance internal communication and collaboration between meetings. Methodologies proposed included an email group (for organizational matters), a *WhatsApp* network (for urgent/immediate communications, particularly regarding responses to emergent circumstances in international affairs), and online collaborative drafting tools (for more detailed policy statements/position papers for subsequent reference to central committee).
- With regard to the recognized need for enhanced external communication and media strategy, an emphasis was placed on a re-designed and more interactive website, more strategic use of social media (especially Twitter), and increased use of photojournalism/ feature stories for improved uptake by mainstream media.
- CCIA emphasized its desire not only to be involved in drafting texts, but also to be directly involved in the formulation and implementation of relevant initiatives/ activities/ consultations/ visits. This needs to be considered on a case-by-case basis.
- In order for CCIA members to engage the capacities of their own churches and national and regional ecumenical partners in the ecumenical movement's work on international affairs, steps should be taken to ensure appropriate official recognition/standing for CCIA members with their nominating churches and with national and regional ecumenical partners. WCC secretariat will write to CCIA members' respective nominating churches following this first meeting, and future invitations with CCIA members should be copied to their nominating churches. Consideration should also be given to promoting such recognition and access for CCIA members to ecumenical councils and partners in their respective national and regional contexts. CCIA members will advise the secretariat of their needs in this regard.
- Effective interaction between CCIA and the public issues committee (PIC) of the central committee needs to be systematized. In this regard, it was noted that four CCIA members also serve on PIC (two as members and two as advisors).
- A meeting of the CCIA leadership/core group will take place on dates to be defined in the third quarter of the year, probably in New York.
- The dates of the next meeting of CCIA (in 2016) will be defined on the basis of survey results.

This report was received and commended to the programme committee for further action.

7.2.3 COMMISSION ON WORLD MISSION AND EVANGELISM (CWME)

Bishop Dr Mor Geevarghese Coorilos (Commission on World Mission & Evangelism) expressed thanks for having been invited to this executive committee and presented the report.

The newly-formed WCC Commission on World Mission and Evangelism (CWME) met in Bossey Ecumenical Institute, Switzerland, on 16-20 March 2015. Although there were seven apologies due to some inevitable circumstances, 35 commissioners and advisors out of 42 were able to be present in the meeting. Mainline Protestant, evangelical Protestant, Eastern and Oriental Orthodox, Roman Catholic and Pentecostal traditions were represented at the Bossey meeting by commissioners coming from CWME affiliated bodies, WCC member churches and churches from wider constituencies which are not members of WCC. There were also three special guests: Rev. Jacques Matthey (former CWME director), Fr. Prof Andrzej Choromański (PCPCU), and Rev. Dr Susan Durber (Faith and Order moderator).

This report is a summary of the highlights and decisions of the meeting.

Personal introductions by each participant and community building
Since this was the first commission meeting, time was given for everyone to introduce themselves in some detail, both personally and with reference to their contexts, and to share experiences or reflections which shape our understanding of mission. Furthermore, it helped to build the new CWME commission as a global community of mission through worship, social activities and group dynamics.

Consensus training
At the beginning of the meeting, there was a training session on the consensus decision-making model. The decision-making process was prayerful, respectful, mutually supportive and empowering, in the spirit of consensus, and the group was successful in making all the required decisions consensually.

Discussion with the WCC general secretary
The new CWME started its work with a meeting with the WCC general secretary to discuss about his vision for the work of the commission, as well as about the role of CWME within the WCC as a whole. The moderator welcomed the general secretary, thanking him for his immense support to CWME, particularly in relation to the preparation of the new mission statement *Together Towards Life* (TTL) and its adoption by the central committee in Crete in 2012. The general secretary welcomed all the commissioners to the WCC, noting the importance of the commission and its rich history in the life of the WCC. He also offered a welcome to the "pilgrimage of justice and peace". All the programmes have this common theme which arose from the WCC 10th Assembly held in Busan, Korea, in 2013. His focus is on being a movement rather than static institutions. He emphasized, "We are called to be moved ourselves and to bring movement to others. It is an opportunity to reflect on how we are a movement of faith, and in faith. The world is asking for people who believe in something – a faith in the future of this world and a faith that carries distinctive values." He also congratulated the achievement of the new mission statement: "TTL is a great gift to the WCC and its member churches, as well as to our many partners. Now we are renewing our call to mission in a very wide sense."

New Mission Statement: Together Towards Life
TTL was one of the most significant items to be introduced, as well as a working document for the first commission meeting. There was a keynote speech to introduce the key themes of TTL and case studies followed by discussions how to live out the statement in CWME as well as in our respective contexts. Steve Bevans highlighted that TTL arises from John 10:10 and the understanding that the purpose of God's mission is the fullness of life. It develops an understanding of mission grounded in the being and action of the Holy Spirit. Mission is joining in with the Spirit's work. TTL is unambiguous that mission has creation at its heart. We need to move beyond narrow anthropocentrism. Creation is in mission to us. Probably the most innovative part of the document is mission from the margins. It looks on the despised and the marginalized as agents of transformation, changing the structures that keep people marginalized. The commission focused on the following questions throughout the meeting: How is TTL received in your contexts? What are some of the key elements of TTL that you consider particularly relevant for your context? As a commissioner, what follow-up actions would you suggest for the future work of CWME, your church, and mission organisations? These questions led to further work on the priorities of the commission's work in the future.

WCC Strategies and Programmes
Future WCC programme strategies and structures were also discussed during the meeting. The associate general secretaries and directors of the commissions and interfaith dialogue shared the vision and direction of their WCC programmes and commissions' work and engaged in discussions to seek future work and cooperation with CWME. The issues of religion, violence and peace were emphasized as common ground for collaboration with CCIA and the Faith and Order commission, as well as with and interfaith dialogue.

Setting priorities and working groups
The CWME commission has a tradition as a working commission. The priorities for the future work of the commission till the next assembly in 2021 were discussed in this regard.

The Commission unanimously agreed to establish the following working groups:
1. World Mission Conference;
2. TTL Formation and further theological work (including interfaith dialogue);
3. Evangelism and authentic discipleship;
4. Justice and hospitality – Living out TTL (action-oriented and with reference to such matters as the pilgrimage of justice and peace, margins, migration, indigenous people, disability, creation, spirituality).

Pilgrimage of Justice and Peace
The invitation to the pilgrimage by the central committee was warmly welcomed. The commission agreed that there is a strong missiological perspective on the pilgrimage. The commission took the pilgrimage as an overarching theme for the working groups. Pilgrimage has to be in all of the groups, not restricted to one. There was some criticism pointing out that "if everything is a pilgrimage, nothing is a pilgrimage." Some disappointment was expressed for the delay of a clear concept and action plan.

World Mission Conference
The CWME by-laws request the holding of a world mission conference once between two WCC assemblies, and this has been the tradition since 1961, except for the last period due to the centenary celebration of Edinburgh 1910. However, CWME was able to hold the CWME Pre-assembly Mission Event in March 2012 in Manila, with significant outcomes with regards to the new mission statement. The by-laws also mention that it is the privilege of the CWME commission to take a decision and to work on such matters. Since the outgoing commission was very positive towards holding the next world mission conference, the new commission has begun to work on a plan for the conference – theme, venue, dates, size, style and budget etc. – and will submit it to the 2016 central committee for approval. On the other hand, the commission discussed the general secretary's suggestion as well as the recommendation by the central committee to hold a common conference with the Faith and Order Commission. After thoughtful discussions, the commission reached a consensus to hold a World Mission Conference on its own in 2018 in Africa and actively explore fruitful and appropriate ways to collaborate with the Faith and Order Commission. The issue of "transforming discipleship" has emerged as a possible theme for the conference.

Mission from the Margins
In the post-Busan WCC structure, the Ecumenical Disabilities Advocacy Network (EDAN), indigenous peoples (IPs), migration and multicultural ministries have become part of the mission project as the activity of mission from the margins. Therefore, the commission listened and worked on voices and contributions from these networks. In the first commission meeting, EDAN presented a theological statement, *The Gift of Being: Called to be A Church of All and for All*, which was followed by discussions. There was a brief report on the issues of IPs and migration.

Cooperation with Faith and Order
The commission appreciated the presence of the F&O moderator. The cooperation with the Faith and Order Commission and related staff stands high on the priority list of CWME. CWME appreciated the significant inclusion of perspectives on mission in the mentioned Church text. It was agreed to incorporate F&O themes and invite the F&O commissioners to the next World Mission Conference.

Decisions Taken

1. Election of Vice Moderator and Executive Committee
The commission unanimously elected and appointed Rev. Dr Janet Corlett (Methodist Church, UK) to the position of vice-moderator of the commission.

The commission unanimously elected and appointed Mrs Jennifer Martin (Council for World Mission), Rev. Dr Hunter Farrell (Presbyterian Church USA), Fr. Richard Nnyombi (Missionaries to Africa, RCC) and Ms Aikaterini Voulgari (Church of Greece [Orthodox]) to be members of the executive committee of the commission.

2. Establishment of Working Groups

The commission unanimously agreed to establish the following working groups:

a. World Mission Conference.
b. TTL Formation and further theological work (including interfaith dialogue).
c. Evangelism and authentic discipleship.
d. Justice and hospitality – Living out TTL (action oriented and with reference to such matters as the pilgrimage of justice and peace, margins, migration, indigenous people, disability, creation, spirituality).

3. World Mission Conference

It was unanimously agreed that CWME hold a World Mission Conference on its own. It was also unanimously agreed that CWME should actively explore fruitful and appropriate ways to collaborate with the Faith and Order Commission during the forthcoming period.

It was unanimously agreed that the conference be held in Africa in 2018, with details of venue, theme, nature of conference and participation remitted to the officers, executive committee and conference working group.

4. Revision of By-Laws

The following substantial amendments were unanimously approved by the commission:

> 2.2.3 It was agreed to change the title of the coordinator of the mission and evangelism team to “Director” of the Commission.
>
> 3.2.1 It was agreed to retain the phrase “including issues relating to health and healing, community and justice”.
>
> 3.2.5 It was agreed to add the phrase “and the ecumenical journey together towards life through joining in the mission of the Holy Spirit”.
>
> 3.2.10 It was agreed to replace the phrase “ad hoc task groups” with “working groups”.
>
> 3.3.1 It was agreed that “The commission shall consist of not more than thirty commissioners, who with additional advisors, are appointed by the central committee”.
>
> 3.3.2 It was agreed that “The outgoing commission shall select six persons among its members to serve another term, and submit their names to the central committee for the continuity of the commission’s work.”
>
> 3.3.6 It was agreed that “the commission shall appoint an executive group of up to seven members.”
>
> 3.3.7 It was agreed that the commission “shall normally meet every 24 months”.
>
> 4.2.2 It was agreed to change the title of the coordinator of the mission and evangelism team to “Director” of the commission.

The commission unanimously adopted the by-laws as amended.

Date of Next Meeting
It was unanimously agreed to hold the next meeting of the commission from 11-18 November 2016, venue to be arranged by the officers.

Evaluation
The commissioners evaluated the first meeting as highly successful, with a spirit of openness, inclusion and interaction. The participation of young people was an excellent feature of the meeting.

In response to the report, H.E. Archbishop Dr Vicken Aykazian wondered about having a joint meeting with Faith and Order. He also asked if there is a venue in mind, for the world mission conference in Africa.

Bishop Dr Mor Geevarghese Coorilos shared that the proposal to hold a joint conference was discussed at length; the general consensus is that it is probably too early to think about a joint conference. The two commissions have different methodologies and different styles of working. To think of a joint conference straight away would be too early. They first want to think of a joint commission meeting. If that is successful, they can think about a joint conference. He also noted that all elements of the world mission conference would need to be decided by the central committee. Their proposal will include dates and venue. They are thinking of two possible venues: Tanzania and Ghana. They have invitations from both countries.

Dr Quawas noted that part of the report, i.e. the by-law changes, must go to the nominations committee. It was agreed that the by-law section would go to the nominations committee; the rest of the report would go to the programme committee.

7.2.4 ECUMENICAL EDUCATION AND FORMATION (EEF) COMMISSION

Rev. Dr Fernando Enns presented the report.

Recommendations
The EEF Commission approved the amended by-laws and recommends to the central committee (CC) that they be adopted (cf. Doc. No. 10.1).

The EEF Commission will bring to the central committee the following commitments for its work. The commission is moving forward and will ask the CC to affirm that the EEF commission will:

1. Encourage active engagement of all in all areas of EEF with an inclusive pilgrimage of justice and peace.
2. Suggest relevant themes and methodologies for continuing education opportunities for ecumenical formation.
3. Strengthen the cooperation and communication in and between the regions and the WCC in the area of EEF.
4. Strengthen networking in and between the regions and facilitate cooperation of teachers of ecumenism.
5. Support initiatives for leadership development and formation within all EEF projects.

Background
The newly appointed members of the EEF commission met for the first time 17-20 February 2015, and concluded their meeting with the above commitments to the work of EFF. These commitments will guide the work of the commission over the next six years, focusing on the pilgrimage of justice and peace. The work of the EEF focuses on the three project areas: (i) Ecumenical Institute at Bossey, (ii) Ecumenical Theological Education (ETE), and (iii) Ecumenical Continuing Formation with the

two identified transversals of youth and spiritual life which will be woven throughout the work on ecumenical education and formation.

As an advisory group to the central committee, the EEF commission journeys with the staff through its work with the associate general secretary for ecumenical formation and with the involvement of the EEF staff. The EEF commission affirmed the need for on-going ecumenical learning opportunities for all members of WCC bodies and staff, noting that there is an increasing lack of awareness of ecumenism across the regions of the WCC. This lack of awareness affirms the commitment to EEF within the WCC, and further increases the need and desire for multiple themes and methodologies to serve the needs of students, lay people, pastors and priests and leadership of churches and ecumenical partners from across the regions of the global community.

Even as the EEF Commission cited the need for on-going ecumenical learning, there are occasions and opportunities within the life of the WCC that offer additional options for ecumenical learning. For example, it was noted and well-received that the 10th Assembly of the WCC offers a unique opportunity for providing ecumenical learning for future ecumenical leaders and is one that should be effectively utilized and planned into for the next assembly. These would be added to the Global Ecumenical Theological Institute (GETI) and the local learning through various ecumenical theological institutes in the world. Further, youth and spiritual life are two areas that are essential to the work of the WCC as a whole. Citing these two areas as priorities, the EEF commission ensures for its area of primary concern that they will be accounted for in the work of the EEF and in the offerings proposed for the three project areas of EEF.

1. Inclusive pilgrimage of Justice and Peace

The WCC's 10th Assembly in Busan extended an invitation for "people of goodwill" to join in a pilgrimage of justice and peace. This invitation was affirmed by the CC members at their meeting 2-8 July 2014 in Geneva, Switzerland, where they stated: "Challenged by our experiences in Busan, we call all people – young and old, women and men, differently abled, people of different faiths – to engage their God-given gifts in transforming actions, together. We call first of all on member churches and partners to walk together in a common quest, renewing our vocation of the church through collaborative engagement with the most important issues of justice and peace, healing a world filled with conflict, injustice and pain." (CC document No. GEN 05 rev, July 2014)

This broad invitation to the pilgrimage of justice and peace frames an inclusive approach to the pilgrimage for EEF. The commitment to "encourage active engagement of all in all areas of EEF" is an intention to support all transversal areas including spiritual life and youth. EEF is committed to lending attention to the issues which are a part of the WCC's focus on inclusivity. These would include, but not be limited to: disability, indigenous people, gender and other issues which have a common signature of being excluded. "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus." (Galatians 3:28)

Transversals have to be present in all activities, with the realization that these issues are interrelated and should not support the inherent tension to further exclude those who are historically excluded within the life of the WCC. The challenges presented by language diversity within the regions and across the life of the WCC have to be considered, even when primacy is given to English, and English language classes are offered.

Included within the theological education is pilgrimage in relation to three dimensions: (i) the ecumenical, (ii) the interfaith, and (iii) the dialogue with the world. While these supplement and complement each other in a variety of ways, they cannot be achieved through the same processes, as they are three different issues. Across the regions there are contextual ways and challenges in dealing with ecumenical and interfaith concerns. Interfaith is an important component that should be considered in pilgrimage with ecumenism. However, there is a specific Christian journey in the pilgrimage for justice and peace. These three dimensions of the pilgrimage will be an additional lens for the scope of work within EEF.

2. Themes and methodologies for continuing education opportunities for ecumenical formation

The need to adapt some models for shared ecumenical vision was addressed by the EEF commissioners, along with the continued efforts to engage new models for ecumenical education. Exchanging curricula, methodologies and experiences between the Bossey Ecumenical Institute and theological faculties and seminars in the regions can contribute to spreading the ecumenical vision and mission. Networking and collaboration with the churches and inviting contributions in the form of the material and human resources would be a way to pool the resources that are available around the globe for ecumenical education and formation. As a result, ecumenical education and formation within the local churches and contexts would be strengthened. Instructors and educators would be shared among the regions under this model, thereby reducing costs for multiple individuals to travel for ecumenical education and formation. This could also reduce the cost to EEF.

The EEF commissioners, working with the regions, and staff would also help in identifying themes for continuing education. While there is subject material that will have broader appeal to a wider cross-section of the WCC member churches, the commissioners acknowledged that there are subjects that are more regional at times. As such, member churches within the region would benefit from attending together, furthering the opportunities for strategizing around the issues and increase the opportunities for collaborating beyond the continuing education workshop.

The EEF commission would explore with staff new forms and technologies to equip individuals in ecumenical education and formation utilizing seminars, webinars and other forms of technological methodologies. These opportunities are cost effective and broaden the access points for participation. These technological methodologies would be particularly helpful in providing continuing education opportunities, which are shorter term and time events.

3. Cooperation and Communication in and between the Regions and the WCC in the Area of EEF

The WCC member churches face diverse challenges which are geographical and regional specific. Travel within the regions is often times costly. Member churches in all regions ought to remain connected in order to strengthen their pilgrimage of peace and justice. Such regional encounters will help the development of methodologies and content for ecumenical education and formation, that is adapted to context. Offerings for EEF programming must be communicated through a variety of mediums, ensuring that as many as possible have access to information given.

In order to enhance ecumenical education and ensure wider access even to those who may never get opportunity to study at Bossey, online resources need to be explored further. There is need to explore some online programmes whose effectiveness can be enhanced by partnerships with theological institutions and regional ecumenical bodies.

While recognizing many theological institutions offering studies in ecumenism, the commission appreciates the unique model of the formation that happens at Bossey. The Ecumenical Institute at Bossey needs to become an ecumenical laboratory characterized by continuous research and production of ecumenical educational materials leading from the front in the standardization of ecumenical curriculum for effective ecumenical formation process. The pilgrimage needs to be strengthened further by facilitating the availability of published ecumenical materials through distribution to all the regions and to all theological institutions, all of which we intend to ensure have ecumenical courses. These should have sound theological foundation on the ecumenical pilgrimage of justice and peace.

4. Networking in and between the regions and facilitate cooperation of teachers of ecumenism

Networking continues to play a vital role in ecumenical theological education. The commitment to preparing and training leadership within the churches requires working with ecumenical theological

institutions around the world. There are networks in the regions as well as networks that are shared across the regions. These are necessary to support the work of ETE.

The commission will continue to engage the existing networks, and has additionally identified the opportunity to work more cooperatively with teachers of ecumenism. There are regional and global implications for this new network. This will help to strengthen mechanisms for the Ecumenical Institute at Bossey to hear and gather feedback from the regions and members, and enable regions to listen to each other as they pilgrimage together.

Further, the networking model will empower the teachers of ecumenism to guide the pilgrimage of ecumenical formation in their institutions effectively reducing the cost of requiring the staff to move to different parts while at the same time widen the reach of the formation process. Thus there is a need to explore possibilities of annual gatherings of ecumenical educators, practitioners and officers in order to examine latest issues, trends, challenges, and engage in deeper dialogue and reflection. The on-going communication and networking of the EEF commissioners is essential and the fellowship of theological educators is necessary to strengthen this cooperation.

Recognizing the need for all present and future church leaders to be basically formed ecumenically and noting the need to make such process cost effective, there is a need to assess the possibilities where the Ecumenical Institute at Bossey can offer long distance learning in collaboration with local universities and theological institutions where the teaching is done by the local staff in collaboration with Bossey, while Bossey may provide certification. This would increase efficiency while reducing the cost for Bossey and for participants.

5. Initiatives for Leadership Development and formation in all EEF Projects

"Leaders become great, not because of their power, but because of their ability to empower others."
– John Maxwell

The continuation of the ecumenical formation developing leadership at various capacities was identified as one of the important components for taking the commission from the present to a step forward with the experience, learning and sharing. With the affirmation that there is still a lack of awareness about ecumenism among some people, a need was also identified to strengthen the commitment for education and formation through leadership development and grassroots ecumenism.

The WCC bodies and staff, the rich human resources for the commission on ecumenical education and formation, need to be enriched by continuous ecumenical learning through orientation and discussions which in turn will contribute to the development of the work through their expertise. Ecumenical education and formation, rather than being a qualification for some people, should be a fundamental attitude of every person journeying in the pilgrimage of justice and peace, in all facets of life. Hence, ecumenical education and formation should be offered to all the people who are the present, past and future leaders both lay and ordained of WCC member churches.

Having affirmed that young people are present in all parts and priorities of WCC, the commission also recommends that youth engagement in the ecumenical movement being a transversal issue, should focus on making space to young people developing leadership among them so that they could contribute at local, regional and global level. Hence, ecumenical formation has to be continued through the leadership development at the grassroots to participate in efforts towards realizing just and inclusive communities.

Follow-up mechanism

Conscious that the commission will meet again only in two years' time, the EEF commissioners formed three groups to follow-up on the recommendations made:

- a group for the strengthening of cooperation and communication in and between the regions and the WCC focusing on recommendation 3, but also addressing the other recommendations;

- a group facilitating cooperation of teachers of ecumenism focusing on recommendation 4, but contributing also to other recommendations;
- a group focusing on the contribution of youth and the inclusion of marginalized and excluded groups in all three EEF areas.

Working on their tasks, these groups keep contact with each other and the leadership of the commission through e-mail conversation and video-conferencing. Staff is assigned to accompany them.

Conclusion
The EEF commissioners will present this report to the CC mindful of the role of the EEF as an advisory body to the CC. Working with the AGS for ecumenical formation and the staff in the three programme areas and the two identified transversal priorities, the EEF commission anticipates being fully engaged with EEF through these five stated commitments. These five commitments identify the ways in which the EEF commission will support the goals and outcomes of EEF during its term. The EEF commissioners bring these recommendations for the affirmation of the CC.

7.2.5 ECHOS – COMMISSION ON YOUTH ENGAGEMENT IN THE ECUMENICAL MOVEMENT

Rev. Martina Viktorie Kopecká (Czechoslovak Hussite Church) shared the report.

I. Introduction
ECHOS – the commission on youth engagement in the ecumenical movement, held its first meeting 8-13 May in Cairo, Egypt. This consultative body of the World Council of Churches consists of twenty people from all regions, contexts, church families and ecumenical organizations. The commission is gender-balanced, it is enriched with indigenous voices, and its commissioners are all under thirty years of age. Eight of the ECHOS commissioners are also invited to be advisors of the WCC central committee for a four-year term.

II. Mandate
The WCC 9th Assembly, in Porto Alegre, Brazil, 2006, recommended that a representative body of young adults be established. This body is charged with coordinating the various roles of young adults connected to the WCC and facilitating communication among them. This body is also meant to be a space for meaningful participation by young adults in the life and decision-making of the WCC and to hold the WCC accountable to its goals regarding young adults.

The 10th Assembly, in Busan, Republic of Korea, held in 2013, affirmed the need to have a body that enables the active involvement of young adults and also ensures the sustainable development of youth engagement within the whole ecumenical movement. The new WCC central committee decided to invite at least eight young advisors representing a balanced geographical and confessional spread to participate in its meetings (with right to speak).

Till the next – 11th assembly, the ECHOS commissioners will meet once a year.

III. ECHOS Vision (DRAFT) and its role within ecumenical organizations
During its first meeting, the commissioners drafted a vision statement, and it is being prepared for publishing. The core idea of the ECHOS vision is a circle of related parts that makes sense as a whole. The highlight of this vision statement is the following:

> The voice of our Lord, Jesus Christ, calls us to bring fresh energy and to become a new prophetic voice, that reflects the daily reality of our diverse local contexts and that recognizes the needs of our neighbours, sisters and brothers, who joined our common pilgrimage. We hear the loud voice of our world that calls for justice and peace.

We, as pilgrims on a journey, are prepared for action, facilitation, advocacy and reconciliation. We, as the young generation, emphasize the power of common prayer as an inexhaustible source. We are called to strengthen the fellowship and build new relationships among WCC member churches and to continue the dialogue and sharing with our partner ecumenical organizations.

We are open to continuing intergenerational dialogue. With appreciation for your deep knowledge and experience, we are ready to listen and learn, and we also bring our education and our professional skills to share. And as we all live in the multi-religious world, we perceive the necessity of continuing interreligious dialogues and of building trust among religions.

We, as young Christians, gathered within the ECHOS commission on youth engagement, strive for sustainable and active involvement of young adults in all levels of the WCC by developing leadership skills and advocating for broader participation of youth in the ecumenical movement.

As growth is not just about individual leaders, we emphasize also the ability to co-operate and work as strong team.

We invite all to grow up with us, we encourage you to deepen and refresh your spirituality, and we highlight the importance of moving together.

We are not just an echo. We are a real young voice. We all are on a pilgrimage of justice and peace!

The important questions that were raised are, 'What is our role as ECHOS? Where are we within the ecumenical organizations, youth desks of local churches, national ecumenical youth committees and global Christian youth organizations?'

ECHOS commission is unique because:

- we, as ECHOS, are able to ensure meaningful and sustainable networking, exchange and dialogue with young adults from local, regional and global ecumenical organizations, etc.

- we, as ECHOS, are an open-minded group of young Christians that reflects the reality within the local context of society and churches – that creates from us a useful "mirror" of reality.

- we, as ECHOS, are ready to share our own stories and invite the young people (via Facebook, Twitter, etc.) to think over their own context, challenges and opportunities. We are ready to encourage (not only) young people to fulfil their lives, to encourage them to deepen their spirituality, to build their personal "relationship" with God, to join to us within the pilgrimage of justice and peace

IV. Ways of working

The commissioners created three working sub-groups:

a) Communication

Strengthen communication methods in order to encourage and promote mutual accountability within the WCC – young adults in WCC governing bodies, platform for information, issues, experiences, expertise and support, inter-commission dialogue, social media, staff and interns, etc.

b) Ecumenical formation

Strengthening ecumenical leadership through workshops, mentorship programme, webinars, seminars, interreligious/generational forums, youth-friendly versions of WCC documents, equal responsibility sharing within ECHOS gatherings, promoting-assisting ecumenical academic education, WCC youth online magazine or newsletter, interactive WCC youth app.

c) Networking

The networking task group is responsible for facilitating the process of networking within youth ecumenical organisations (regional and global) in order to:

- Identify commonalities, differences, strengths, weakness among the ecumenical youth community.
- Share human resources, fundraising, objectives, strategies to achieve common goals and without multiplying efforts
- Involve more young people at all levels (grassroots, regional and global)
- Visualize what it is being done by youth in the ecumenical movement (i.e., in terms of leadership training, advocacy and solidarity) through websites, commission work and reference groups
- Create/ propose new common spaces of exchange among the youth in the ecumenical movement.

V. Growing in fellowship – a Pilgrimage of Justice and Peace

As we all are on the pilgrimage of justice and peace together, the ECHOS commission deeply appreciated the significant emphasis that has been given to youth involvement within the pilgrimage, as described in the "Report of the Reference Group on the Pilgrimage of Justice and Peace." The reference group expressed the need for integral presence and participation of ecumenical youth movements and youth in the whole process of the pilgrimage of justice and peace, and youth underrepresentation was mentioned as a significant crisis.

According to the discussion of ECHOS, we highlight these ideas:

- Pilgrimage is a journey of faith. It is a way to express our gratitude and to seek the enlightenment or healing or reconciliation.
- It is God who brings us God's peace and justice. In embarking on the journey of justice and peace, we become pilgrims toward God´s reign, living and accomplishing God's will for the world.
- We are supposed to and determined to pray together as a community, to cry together, to share our hopes, to build trust, to counter the challenges and, what is also important, to render acts of mercy to each other and to love one another (John 13:34: "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.").

VI. Reflection on reports of other commissions

The Faith and Order Commission, the Commission of the Churches on International Affairs (CCIA), and the Commission on Education and Ecumenical Formation (EEF) sent representatives to the ECHOS meeting. A representative of the Commission on World Mission and Evangelism had also been invited but could not be present. Working together in order to coordinate and strengthen the voices of young people around ecumenical issues is critical.

ECHOS members reflected together on the role of youth in the different WCC commissions and on those issues that have been highlighted by the other commissions and that directly affect young people. The CCIA wants to collaborate with ECHOS on such topics as youth employment and religion and violence. This is a welcome initiative, as it will also give ECHOS a voice on pertinent issues that face not only youth but others as well. The EEF is also focusing on youth engagement in the various programme areas, which signifies the importance youth will have play in Ecumenical Education and Formation.

VII. Inter-religious dialogue
We, as ECHOS commission, consider inter-religious dialogue an integral part of our journey on justice and peace. As we experienced during the meetings in Al Azhar University in Cairo, Egypt, there is good will of both sides to communicate, to continue or establish the dialogue and conversation with Muslims. The youth participants, unhampered by the past, could facilitate these contacts and dialogues. We affirm the importance of establishing stronger links with existing and new interfaith partners.

The report will go to the programme committee for further discussion.

7.2.6 PILGRIMAGE OF JUSTICE AND PEACE REFERENCE GROUP

Dr Enns reported on the Pilgrimage of Justice and Peace (PJP) reference group meeting and offered thanks to Dr Abuom for her leadership in that group.

He noted that many people have spoken publically about the PJP. It is not just organized by staff; it is owned by many people. The executive committee are the primary ambassadors of this programmatic approach. We feel called to speak about and to unite our churches together.

He welcomed other members of the reference group to join as he presented his report. He wanted to thank staff, especially Dr Phiri; Rev. Dr Kim Dong Sung, Programme Executive for Human Dignity and Diakonia and Rev. Dr Martin Robra, Programme Executive, Advancing Peace through Social Justice; Ms Nan Braunschweiger, Senior Assistant; and the many other staff who are all involved in the PJP.

He noted that the executive committee members had been provided with a report from a one-day meeting yesterday. He offered special thanks to Ms Adele Halliday, a member of the PJP reference group, for writing the summary of the 12 November meeting. This was a historic meeting as it was the first time that the moderators of the different commissions met with the leadership of the central committee to inform one another. The meeting was not simply reading reports to one another; it was rather thinking together about ways of walking hand-in-hand. The day was fruitful.

He noted that this initiative goes back to one of the recommendations from the reference group on the PJP to bring together different parts of the council to have a collaborative working style. He then read the summary report of the one-day meeting, as follows.

On 12 November 2015, there was a one-day meeting with the moderators of WCC commissions on the Pilgrimage of Justice and Peace with the leadership of the central committee at the Ecumenical Institute Bossey, in Switzerland. It was noted that this was a historic meeting, as it was the first time that the moderators of all of the commissions (and reference groups) were meeting together.

Participants in this meeting included:

- WCC central committee leadership
- Moderator of the programme sub-committee
- Moderators (or a commission member if the moderator could not come) of the:
    - Commission of the Churches on International Affairs
    - Commission on Ecumenical Education and Formation
    - Commission on World Mission and Evangelism
    - ECHOS Commission
    - Faith and Order Commission
- The moderator, and a member, of the reference group of the Pilgrimage of Justice and Peace
- WCC staff.

The objectives of this one-day meeting were as follows:

1. To discern how the Pilgrimage of Justice and Peace can effectively be coordinated and made visible through the work of the commissions
2. To foster synergy and coherence between the work of the WCC commissions, the Reference Group of the Pilgrimage of Justice and Peace and the programme sub-committee of the executive committee
3. To strengthen the consensus building approach in all aspects of the Council's work.

Over the course of the day, participants in the meeting engaged with presentations from the reference group on the Pilgrimage of Justice and Peace, and on each of the commissions. The group also considered updates on the reference group on sexuality and the reference group on Gender Advisory Group, and talked about communications for the Pilgrimage of Justice and Peace (PJP).

Emerging from the presentations and discussions, both challenges and opportunities for the PJP and commission work were noted as follows:

Opportunities:

- 2016 focus on the Middle East, and specifically Israel/Palestine
- Theological reflections on pilgrimage, justice, peace; in relation to church, unity, moral discernment
- Missiological reflections on justice and hospitality
- Emerging topics
  - Authentic /transforming discipleship
  - Religion and violence
- Integration of urgent topics
- Inclusive pilgrimage
- Interreligious approaches
- "Journey of faith"

Challenges:

- How to focus? "If everything is pilgrimage, then nothing is pilgrimage"
- Integrated approach – how?
- Theological study process – coordination?
- Possible CWME conference in 2018 and the PJP?
- Interface of topics
- Contextualization
- Visibility
- Communication
- "Integrity of creation"- language

Overall impressions of the day were very positive, and several shared how productive and useful the day had been. At the end of the meeting, the following actions were suggested as a proposed way forward:

- Further work on communications: what, who, how, methods (this is not only for the communications staff, but for all of us involved)
- Encourage the commissions to continue what they are started in terms of integrating the PJP; this needs to be rooted in the purpose and mission of the WCC
- Further reflection on a fruitful relation between the PJPRG and F&O on theological study process.
- Develop a plan that harnesses some of the programme activities in the WCC
- Consideration of additional meetings such as this one, that brings together the moderators of each of the commissions along with the central committee leadership, perhaps in conjunction

with an upcoming executive committee meeting and to have this in-person meeting once a year.

The day concluded with a focused session on consensus, in order to strengthen the consensus building approach in all aspects of the Council.

Dr Enns noted that the reference group still has not finalized a thematic focus for 2016. They need to hear from people in the Middle East about what would be helpful for them.

He also noted that the upcoming central committee meeting will be another good opportunity to talk about the PJP. He hopes that the central committee meeting will do more than spend one session on the PJP, but rather to draw the whole image of the PJP in all of the different plenaries. He shared that we want to see this in a holistic way as part of our common PJP.

Dr Abuom noted that the executive committee meeting decided to hold the meeting on 12 November in terms of integrating the work of the PJP. It was also clear that from yesterday, the reference group on the PJP had made recommendations and it is the executive committee to give guidance and to make decisions on items from the PJP.

Questions and comments:

The executive committee was invited to make comments and ask questions about the written report they had received before the meeting, as well as the verbal report offered by Dr Enns.

H.E. Metropolitan Prof. Dr Nifon of Targoviste referred to recommendations 8 and 9 and welcomed the proposal to have a theological study working group and asked if it was already constituted.

Dr Kolovopoulou also asked for further clarification about the theological study group. What else might the theological study group work for?

Dr Quawas noted that consistent language was needed in the report – is the WCC focusing on Israel and Palestine or the Middle East? He remarked that there was no mention of DSPR (Department of Service to Palestinian Refugees), an ecumenical organization, very active in the region working with ACT Alliance.

Dr Tveit noted that this report is not complete. The PJP report has some proposals and some decisions have already been made about initiatives. At this point, it is appropriate that he make a visit to Israel and Palestine at the end of January to assess with heads of churches what they should focus on that year and also to develop a common message.

Dr Enns shared that this is an opportunity to talk and to listen more. He noted that the decision that this executive committee took in Armenia was that it should be the Middle East and specifically Israel and Palestine. Staff have started to be in touch with as many people as possible in the Middle East.

He then spoke about the theological study group: this was a mandate given by the assembly itself, that there should be a theological study process. The wisdom so far has been that if we need a process, then we need a good group of people who will work on this on behalf of the WCC and will provide the theological grounding of all activities and programmatic approaches. They wanted a list of names of people who would be acceptable.

After the one-day meeting on 12 November, they are now better aware of what Faith and Order is planning to do and so can coordinate efforts. At this moment they are in the process of designing the study process.

Dr Phiri wanted to add that the focus in 2016 does not mean that all of the activities will have to take place in the Middle East or in Israel and Palestine. In the document, there is an example of what churches in Africa are doing. They have invited church leaders to meet in South Africa and to talk about their relationship with Palestinian churches. They want to be in dialogue together. They also want to reflect on Christian Zionism, which is a problem in parts of Africa.

Dr Abba Haile Mariam Melese Ayenew (Ethiopian Orthodox Tewahedo Church) welcomed the three major directions of the PJP: theological implications, social concepts, and political implications. This can reflect on other nations and in Africa as well.

Dr Abuom proposed that document 7 and the outcome of yesterday's discussion be taken up by the programme sub-committee. They should bring the whole committee proposals for concrete actions on the way forward.

7.2.7 GENDER JUSTICE ADVISORY GROUP REFERENCE GROUP

Dr Burley and Dr Bae are members of the gender justice advisory group. Dr Burley presented the report.

Summary of the meeting
The meeting, on Paralimni, Cyprus, 26-29 November 2014, began each day with a Bible study. The first day it related to gender justice and was led by Sarojini Nadar. Two Bible texts were used: Genesis 34:1-31 and Deuteronomy 22:23-28 in which we find the story of Dinah. From these two texts, three important points were noted:

1. Mutual relation i.e. understanding of power relations;
2. Radical equality (focus on things), radical equity (focus on needs and rights);
3. Community in diversity (how do we build communities in diversity).

The second day's Bible study was led by Rastko Jovic, who recommended the book *A Million Ways to die in the West*. A picture was displayed to the participants who had to share their views around these two questions:

1. Why do people choose to go to prostitutes?
   - Group's contributions: people usually go to prostitutes to hide, because they can keep a confidence, because of their ability to keep silence, people look for safety and protection from them.
2. The prostitute in the Bible, what did she offer? Reference: 1 Corinthians 12:26
   - Group's contribution: she offered information, a back-up plan, lied for them, a deal, hope, freedom, transformation.

Prostitutes, unlike what the society thinks about them, are real people with souls, plans and vision. As Christians we need to help them find other ways of earning a living – moving from objects to subjects of their own stories.

Address of the General Secretary
The general secretary insisted that the gender advisory group focus their work on the pilgrimage of justice and peace in which the WCC has engaged. Taking a biblical reference in Psalm 24, he came up with essential questions to help the group to come up with a gender justice policy which will help in building a just community of women and men in church and society.

The questions are as follows:

1. What do we contribute to the life of those who seek God?
2. What values do we bring towards a just community of women and men so as to make the world a place of dignity?

3. How do we bring theory into practice? How do we move?
4. How is the gender advisory group contributing to member churches' policies?
5. How does the group work with WCC staff?

He also highlighted some challenges the group might encounter:

1. Policies have to be accountable to the values of WCC, that is, creating a just community of women and men serving together and creating unity among churches;
2. Policies should bring new dynamic ethical values to our churches;
3. The group should be able to play the role of peacemakers, being able to differentiate between victims of violence and perpetrators as well as warriors.

The general secretary envisioned gender justice policy should address gender concerns in all dimensions of work within the World Council of Churches. As final word, he reiterated on the importance of young women in the ecumenical movement and he also gave words of encouragement to the group for its journey.

Sharing from existing resources by Elaine Neuenfeldt
Rev. Dr Elaine Neuenfeldt, an advisor to the group from LWF, shared from her own experience in the creation of the LWF gender justice policy:

- Impressed on the wisdom of using of existing resources within and outside the LWF so as not to reinvent the wheel;
- Encouraged the group to get inspiration from existing documents and reflections such as the Mission 21 gender policy, LWF gender justice policy in order to have a strong base for the WCC gender policy;
- Argued for the need for mutual accountability so that the gender justice policy becomes a living influence.

She identified four important points for a successful process:

1. Building the polices on existing reflections;
2. Decision making on different terms to be used in the policies;
3. Use the spiral of see-judge-act;
4. Think of the process of implementation from the beginning of the process of developing the gender justice policy.

Sharing existing resources by Emily Evans (member of CC and Echos)
During the second day the group discussed the question of which resources could help with the process and how. The group was given three different categories within which resources were to be found: resources within the World Council of Churches, local areas and regional areas. Some of the suggestions included: older materials from WCC women's programme, documents from WCC member churches, Lutheran theology facing sexual and domestic violence (ELCA), Gender Justice and Partnership Guidelines (United Church of Canada), statement of the Korean Association of Women Theologians (KAWT), the gender justice position paper by Church of Sweden, *Created In God's Image* (WCRC/WCC publication) and existing policies.

Defining gender justice by Tuval Dinner
The definition of gender is usually influenced by culture. People think of Jesus as a Peace-Maker, Comforter, Healer, Revolutionary, Saviour, Teacher, Voice for the voiceless, Supporter, Sexless. People think about men as Powerful, Strong, Never cry, Provider, Handsome, Macho, Rich, Military, Father, No emotions, sex. When the cultural expectations of Jesus and other men are compared, we do not find similarities because the cultural definition of gender is always narrow and full of boundaries. Men who do not match up to the expectations of the culture are usually feminized, marginalized, or said to be gay. More often, the gender identity of such men is questioned and as a result such people end up being authors of violence because they want to prove their masculinity to the society. In our days, gender is confused with sexuality. There is a need for educating people on gender.

Gender justice defined emotionally, physically, spiritually, and psychologically

Emotional:

- Expressing emotions without judgement
- Recognizing our weaknesses and others
- All about love and not power

Physical:

- Non-violence
- Freedom of movement
- Freedom from considering safety
- Access to employment
- Parental leave rights
- Aesthetics/Beauty

Spiritual:

- Wholeness integrity of God's creation

Mental:

- Internalized oppression

Book of reference: *Delusions of Gender* by Cordelia Fine

Conclusions and follow up

The third day started with an excursion to different Orthodox churches and places where the group participated in a short prayer service.

In the final session, facilitated by Maha Milki-Whebe and Paulo Ueti, the reference group reflected on the results of the meeting, conclusions and the follow-up. The group concluded that in the coming period work needs to be done on three important aspects: 1) collection of resources and documents that can help to develop a gender policy; 2) further reflection on the vision and concept of gender justice; and 3) development of a gender policy document: structure of the document and process.

The group appointed a steering committee and three working groups:

- Steering committee: Harriet Olson (chair), Emily Evans, Rastko Jovic, Paulo Ueti.
- Working group on collection of resources and documents: staff, Emily Evans, Hyun Ju Bae;
- Working group on a vision of gender justice: Gail Allan, Sarojini Nadar, Ratsko Jovic, Ulysses Burley III, Tuval Dinner, Maha Milki Wehbe;
- Working group on the structure of and process towards a gender policy: Eleni Kasselouri-Hatzivassiliad, Gunilla Hollonsten, Paulo Ueti

Following the presentation of the report and in response to the question, Dr Burley clarified that the reference to prostitution suggests that we are bound to those whom we marginalize in society. When one part is marginalized then we all suffer. The question about the recommendation could be referred to the person who led the Bible study, who was an Orthodox scholar.

7.2.8 HUMAN SEXUALITY REFERENCE GROUP

The report on human sexuality was also referred to the programme committee.

Archpriest Mikhail Goundiaev (Russian Orthodox Church, Moscow Patriarchate) shared that there were problems with some sections of the report. Orthodox colleagues had concerns and questions about the direction of the work. Dr Abuom responded that this was the same report from Armenia. Dr Phiri shared that the major problem was that this report had not been presented to the plenary in Armenia. It should be presented along with all of the consultative body reports, and then recommendations could be made. It would also be important to report on the work that has been done since the time that the report was drafted and today.

Dr Kolovopoulou shared that the programme committee did not work on this report because they first needed comments from the plenary. This is why on page 58 of the June 2015 minutes there was a note on procedure, clarifying that:

> in the future, all documents are presented and discussed in plenary with an invitation to bring comments to the programme sub-committee.

Therefore, if it will be referred to the programme sub-committee, then it needs first to be presented to the plenary for discussion and comments. Dr Abuom noted that indeed all documents should come to the plenary before they are referred to the programme sub-committee.

Fr Mikhail shared that in the short version of the plans, there are few references to the work on human sexuality. But, in the larger document on programme activity plans for 2016, there are detailed plans related to human sexuality. As the document has not been approved yet, we need to ask the programme sub-committee to consider these activity plans carefully.

Dr Abuom proposed that this revised document would come to the next executive meeting, which would be just before the central committee meeting in June. She noted that we have not had enough time to engage the document fully.

Fr Mikhail shared that he is not against deferring the document to the group. He is, however, uncomfortable with WCC plans for 2016: there are activities which engage in the implementation ideas of the group on human sexuality. Dr Abuom suggested that we first make a decision about the document before talking about the plans for 2016.

Dr Burley asked what would be referred back to the committee and how the document would be revised. Dr Abuom shared that we agreed that it would not be discussed until it came to the plenary. She noted that if at their meeting in December that there is nothing to add, then they can let the executive committee know that.

The report of the Human Sexuality Reference Group will be referred to the June 2016 executive committee meeting for discussion. This was agreed by consensus.

Fr Mikhail reminded that there are extensive plans for working on human sexuality in 2016. Though these are already in the plans, they have not been agreed to yet. The issue is divisive. We should not agree to mainstream it without discussing it. He was curious why the PCCC did not discuss this at their meeting He asked what we should do with the programme plans since we need to approve them at this meeting.

Dr Kolovopoulou added that it is a very important item for discussion. She noted on page 46 of the programme plans the mapping of churches that are defined by human sexuality. It is very delicate and risky to map churches on the ground of issues of sexuality. Some people are very sensitive and even reluctant to bring all of these cases back to their churches.

Dr Abuom noted that since the executive committee did not discuss this matter, the PCCC did not have an entry point to discuss it. Dr Phiri shared that the problem is procedural. The meeting of the group was held in November 2014 and the report was presented to the June 2015 executive committee meeting. Meanwhile, the plans had to be submitted to the funding partners according to the WCC cycle. She shared that this would not only be a problem of the human sexuality report. Proposals from all documents of the consultative bodies are already in the plans. We delayed receiving the reports in June, and July was the deadline for submissions of plans. This is why we are presenting reports that are already in the plans now.

Dr Tveit agreed that it is a procedural question about what comes first in these meetings, and also how do we give feedback and approve activities included in the plans. Taking seriously the uneasiness

expressed by Fr Mikhail, he suggested that if there are matters of concern in the plans, they should be brought to the programme sub-committee for further discussion. They could be adjusted in this meeting even if the whole report is not discussed, and even if the plans have been submitted to funding partners already.

Dr Tveit noted that we could also work on the terms of reference to the group and more or less emphasis to certain items can be given in the terms of reference.

Dr Abuom shared that we would send this to the programme sub-committee asking to bring it back for action. We are now agreed on the process. As to the whole document, it will come back to the next executive committee meeting in June 2016. In terms of activities, if there are items which are not in line with the terms of reference, then we can note that.

Dr Abuom asked if she would agree that we bring this document to the programme sub-committee for reflection, and if there are things that we are not comfortable with, then we bring them back to the executive committee for action.

Bishop White noted his concern about funding. If the funding is not in place, and there have been some funding source available, what would happen if we delay our decision? How does it impact where the funding source is coming from?

Dr Phiri shared that for all staff, they had to start working on the plans for 2016 long before now, because of the planning cycle. It is not that they have already found funds and therefore things cannot be changed. Rather, it is to say why there are plans before the approval by the governance: it is because of this process staff are engaged in and they have deadlines of submitting plans at particular times.

Dr Abuom suggested that we take the activity plans to the programme sub-committee. Members of the executive can make their suggestions, and then we will take actions.

Dr Burley suggested that if people have specific suggestions about problematic language, they could submit their proposals to the programme sub-committee so that they have it for consideration. Dr Watkins suggested that we get these suggestions in writing before the first programme sub-committee meeting.

This was agreed to by consensus.

7.3 Programme Updates

7.3.1 ACT ALLIANCE

Dr Phiri reminded the group that the executive committee had originally received the Malawi report in November 2014. She noted, however, that the report was not accepted at that time, because the executive committee wanted more time to engage with it. The executive asked (a) that the report be re-submitted at the June 2015 meeting and (b) that someone from ACT Alliance be present to hear their point of view about the report. This was not possible at the June 2015 meeting, because the representative from ACT Alliance was only to be present for a short time.

Therefore, in June 2015, the executive committee asked that the leadership from the ACT Alliance be present at the November 2015 meeting to hear the discussion and feedback and to reflect further on the report together with the ACT Alliance representatives.

Dr Tveit shared that there was one concrete follow up from the Malawi report and suggested to start from this concrete development.

Mr Sushant Agrawal (ACT Alliance), noted that the ACT Alliance board formally received the Malawi report. If it has not yet been received by the WCC executive committee then he asked that the committee do so and then move onto the concrete suggestions.

Dr Abuom consulted the group and the report of the Malawi consultation was received by the executive committee.

This was agreed to by consensus.

Dr Nduna (ACT Alliance) shared what had happened since the Malawi consultation. The ACT Alliance officially received the report. The items in the report were seen as key to the relationship between ACT, WCC, and LWF. The NCCs and REOs should be the places were the WCC focuses, so that the recommendations that are made are well communicated to these constituencies. ACT Alliance has been heavily committed to the ecumenical spirit of engagement. One area has been the climate justice campaign. The PJP and advocacy efforts related to the COP21 climate change conference have been very well coordinated between ACT and the WCC. There is excitement among people who are working on this issue.

What is not clear is how to continue the cooperation after the Paris event. A key area of engagement in collaborating with the WCC are national and regional forums. ACT Alliance has advisory groups and communities of practice on thematic issues. The issues include gender, security, peace, and justice. These advisory groups – communities of practice – could help us see that collaboration is well in hand.

After the general assembly of ACT Alliance, they have new groups: faith & development; migration. Conversations are on-going about issues globally and locally.

In advocacy, Mr Prove sits on the ACT Alliance Advisory Group; there are hopes that ACT Alliance would be invited to participate in the CCIA. The WCC is looking into child protection, and ACT Alliance has a policy on this. He noted that they can contribute their knowledge from child advocacy and protection to the WCC.

Dr Nduna then spoke about the regional presences of the secretariat. He noted that by establishing regional presences, ACT Alliance is getting closer to the members. This change means they can work closely at the national and regional levels.

He asked to hear from the WCC about how to better improve the relationships with REOs and NCCs where the relationship has not been developed. This should be done in the spirit of the Malawi recommendations.

ACT Alliance and WCC continue to share offices at the UN in New York. They need to revisit to see how this collaboration in the New York office of ACT Alliance complements the work, particularly on the post-2015 agenda. The WCC programme plan includes work on the sustainable development goals (SDGs) and ACT wants to see this better harmonized.

The Ecumenical Forum had collaboration this year. It can offer a good tool. Such conversations are based joint strategic planning leading to a better working arrangement for the ecumenical strategic forum. The ACT assembly will be significant for the new direction for them. He hopes that this will bring more collaboration between the WCC, LWF, and ACT.

In terms of practical areas where it has taken place, Mr Agrawal remarked that when we use the word “ACT Alliance” it does not convey the full meeting. When we say “Action by Churches Together

Alliance" then it shares more meaning. Just saying "ACT" sometimes makes people think the church is absent. He noted that he will not be with us at the next executive meeting and offered apologies.

He shared about ACT Alliance's current main foci:

- Transformation of life (justice, peace, and dignity of life)
- Humanitarian aid and action
- Advocacy

He noted that we may need to find a way for a more inclusive journey in the future. Some items overlap: transformation of life is similar to the PJP. ACT is serious about the journey together. He noted that our journey towards justice and peace should be our joint journey and our joint commitment. We should not duplicate, but we should complement each other. We can also work out how we will have the synergy. This will add value to the WCC as well as to ACT Alliance. He noted that, practically, it is not possible to have joint assemblies. He hopes, however, to have at least one programme allowing participation in one another's governance.

He thanked everyone for the space. He will take note of the WCC suggestions and bring them to the ACT governing board.

Dr Abuom thanked him for coming and for his words of assurance.

Dr Phiri reported, starting from page 2, that there are areas of cooperation, and some examples of places where they are already working together. Some progress is being made.

Dr Abuom shared that the principles of complementarity and synergy are helpful. She shared a thorn in the journey has been the inclusion of the NCCs. She wanted to offer encouragement to continue.

Dr Tveit said that there are specific areas of cooperation between the WCC and members of ACT Alliance on resourcing some of the work of the council. One example is the Norwegian Church Aid seconding someone to work with the WCC on Syria and Iraq issues.

7.3.2 UPDATE ON INTEGRATION OF WCC – ECUMENICAL ADVOCACY ALLIANCE

Bishop Dr Swenson moderated a hearing session.

Dr Phiri presented the report.

Introduction
The June 2015 meeting of the executive committee received with appreciation and affirmed the document *Integration of WCC – Ecumenical Advocacy Alliance (Doc. No. 16)* and recommended:

> that the general secretary and staff continue with the programmatic integration taking into account the financial constraints and present to the executive committee in November 2015 clear information on the progress of integration, including staffing, and the options for the coming years.

International Reference Group for WCC-EAA
The appointment of International Reference Group for WCC-EAA by the WCC general secretary is now complete. Dr Carl Stecker, Director for Diakonia, Global Mission of Evangelical Lutheran Church in America is the moderator of the IRG.

Staffing
Commenting on the WCC-EAA 2016 and whether to employ one staff or one and half for the coordination of the campaigns, the IRG stated that 'Our understanding is that staff costs are typically a higher percentage in advocacy budgets (compared to implementation or "project" costs) and that we are not overly concerned or alarmed about a 62% 2016 proposed budget expenditure on staff costs. The most important work is coordination.'

In the MoU between WCC and EAA's former board, it states that 'The WCC will organise an induction process for WCC-EAA staff and reference group, to ensure their integration within WCC programmatic teams, as WCC colleagues, and their general understanding of WCC policies and procedures.' While the WCC-EAA staff induction is complete, the induction of the WCC-EAA IRG will take place on the 11th November 2015. The leadership of the EHAIA IRG have been invited to this induction so that the two IRGs can discuss further the areas of cooperation between the two initiatives.

The general secretary appointed Dr Manoj Kurian as WCC-EAA Coordinator and Food Campaign Coordinator as of 1 August 2015 at 100%. He also appointed Ms Francesca Merico as HIV-EAA Campaign Coordinator, effective 1 September 2015 at 50%. Ms Sara Speicher was appointed as consultant for communication. With the support of Ms Alexandra Pomezny, the WCC-EAA team is now complete. The team is also receiving consistent support from WCC teams particularly for finance and income development, communication and IT. Steps have also been initiated to engage interns to assist in both the campaigns.

Considering that the appointments were only complete in the third part of 2015, the planned collection of pledges for the work of WCC-EAA is also been collected at 60%. Finance is monitoring EAA income, especially as it affects the budget of 2016.

Clarification of roles, alignment and integration
Clear progress has been made in the evolution of the EAA into an ecumenical initiative of WCC, establishing its work synergistically within the WCC, collaborating with the existing ecumenical initiatives in WCC, preserving its wide constituency and unique methodology.

- The team is closely working with the ecumenical initiatives based in WCC (Ecumenical Water Network, Economy of Life and Climate Change, Sustainability and Climate Justice; Ecumenical HIV & AIDS Initiatives and Advocacy). The members of the strategy groups of both campaigns and the advisors of related ecumenical initiatives plan to participate in their respective planning meetings.
- The staff of all the initiatives have met and have clarified the unique roles, focuses and points of complimentary and collaborations. The potential for conflicts and competitions have been identified and systems have been put in place to strengthening of the complimentary and collaboration- such as making common platforms to ensure joint planning, resource mobilisation, and collaborative implementation of activities.
- The initiatives have been intentional in collaborating in implementing current activities and planning for work in 2016.
- The strategic planning documents of both the WCC-EAA Campaigns (HIV and food) and the Plan of Action of EHAIA have been adapted to reflect the integration of WCC-EAA.

Liquidation of WCC-EAA
The Ecumenical Advocacy Alliance (EAA) entered into liquidation under Swiss law on 27 February 2015. The EAA's liquidation process is expected to be completed by the end of this year.

There were no questions raised. Thanks were expressed for this report, and it was referred to the programme sub-committee.

7.3.3 UPDATE ON EHAIA PLAN OF ACTION

Dr Phiri presented the report.

Introduction

The June 2015 meeting of the executive committee received with appreciation and affirmed the document *Ecumenical HIV and AIDS Initiatives and Advocacy Plan of Action (Doc. No. 17)* and recommended:

> that an updated version of the EHAIA Action Plan is presented to the executive committee in November 2015 in which the global perspective and the integration between EHAIA and the WCC-EAA are developed further.

Revisions have been made to the EHAIA Action Plan according to the recommendation of the executive committee.

a) The 2001 Plan of Action was revised after the decision was taken that EHAIA's work should go beyond Africa (cf. page 6 of the revised plans)
b) The revisions were carried out by regional reference groups throughout the five sub-regions in Africa as well as by the International Reference Group (IRG) together with EHAIA staff fully involved.
c) The second revision was carried out by the senior staff of Public Witness and Diakonia together with the staff of WCC-EAA and EHAIA.
d) The previous background information has been shortened because most of it was already captured in the introduction.
e) The new developments about WCC-EAA and Sustainable Development Goals, as well as the further work that needs to be carried out by the IRGs of both initiatives are acknowledged (cg. page 5, the last paragraph).
f) It is now explicitly stated that WCC-EAA and EHAIA will work together in advocacy by complementing each other on the different levels of advocacy (cf. page 12, points 6.1 and 6.7). This is also affirmed in the WCC-EAA update report to the November 2015 executive committee.

Dr Abuom asked a follow up question about what was already raised in by the audit committee, i.e. the regional offices of EHAIA. Bishop Opoko noted that the plan of action will be referred to the programme sub-committee, and the questions of finance to the finance sub-committee.

Given the changes in the recent past with the relations and with the level of staffing, Dr Abuom also asked that better coordination with the EAA take place, even though they are fairly autonomous projects.

There were no questions raised. Thanks were expressed for this report.

Other health and healing matters:

Dr Abuom noted that the issue of Ebola was on the agenda. She shared that members of the Anglican Communion met with churches in West Africa to reflect on that experience. She wondered about progress in terms of response to the crisis. Dr Phiri informed the group that work with the World Health Organization (WHO) about safer burial practices has continued. They have also continued to work with and accompany the churches in Liberia which had hoped for a high level delegation to visit them. Unfortunately, they could not have everyone on time to go there and to coincide with the assembly of the national council of churches.

Mr Chial shared that with extra funds from Germany they are pursuing a study on safe and dignified burials a study along with World Vision, UN AIDS, and other Christian organizations, to assess how this would change behaviours in Sierra Leone and to continue work in the area. This will begin this year, and continue next year. The hope is that there will still be a high-level visit to Sierra Leone and Liberia.

7.3.4 MEMORANDUM WITH UNICEF AND THE LAUNCH OF THE PARTNERSHIP AGREEMENT

Dr Phiri presented the report.

Introduction
In June 2015 the executive committee received with appreciation and affirmed *The Document Churches Engaging for Children in the Pilgrimage of Justice and Peace (Doc. No. 19)*. The executive committee recommended

> that in the memorandum with UNICEF the ecumenical ethos and values are explicitly highlighted as guiding principles for the planning and implementation of joint work and that scheduled evaluations include assessment of this approach.

The memorandum with UNICEF was revised accordingly. On 18 September, an important step to improve the wellbeing of all children was taken, with the signing of a global partnership between WCC and UNICEF. The partnership aims to strengthen the capacity of churches to improve the lives of children globally.

The launch was attended by 60 persons including partner organisations and missions and 60 children of a choir from the International School of Geneva. It included participation from Nigeria through a Skype message.

An unprecedented number of messages was received from member churches and partners throughout the world congratulating the World Council of Churches for the partnership and expressing interest in collaborating in it.

Results of the partnership are already visible in pilot countries such as Nigeria and Indonesia. In Nigeria, where the Christian Council of Churches (CCN) has been invited to collaborate with the country office of UNICEF, church leaders are now being trained to reach out to their communities with information on how to prevent violence against children. In Indonesia, member churches have started to develop materials for Sunday schools on child protection and related worship materials.

For the benefit of all member churches, a process has started to develop a set of Principles and Tools for Child-friendly Churches, in collaboration with child rights experts from member churches, UNICEF and other key partners. The principles for child-friendly churches shall be launched in view to be adopted and implemented by as many member churches as possible, hopefully all of them. It is proposed to aim for this launch to take place during the WCC central committee meeting in June 2016. Each principle shall be accompanied by examples of existing tools and good practices which can be considered by member churches for adaptation to their national contexts.

Plans for a seminar on "A stronger voice for children's rights – Joint efforts by WCC and UNICEF", 19 November 2015:
The seminar will represent a significant moment in the consultative process on the *Principles and Tools for Child-friendly Churches*. The day will also provide an opportunity to share best practices and expertise for churches' engagement as child rights advocates. It will be moderated by the WCC president for Europe. A follow up meeting for the core group and advisory group of experts, building on the outcomes of the seminar and agreeing on next steps is planned for 20 November.

Background:
At the WCC 10th Assembly in November 2013, 38 representatives from WCC member churches focused on questions related to churches and children's rights in the "Ecumenical Conversation on Child Rights". The outcome of this five day-long meeting led to the development of the declaration "Putting Children at the Centre", which was signed by the heads of 18 regional church organisations and individual churches. Building on the content of this declaration the seminar will be a milestone in the development of principles which can guide and support WCC member churches in their efforts for the well-being of children.

On the basis of the declaration on children issued at the 10th Assembly and further to consultations with members of the CCIA and experts from among the fellowship the following areas of engagement by churches are currently proposed for the elaboration of principles and tools for child-friendly churches:

1. Promote meaningful child participation
2. Promote child protection through church communities
    a) Prevent sexual exploitation of children
    b) Ensure that child safeguarding policies are in place in church communities
    c) Ensure child protection in emergencies
3. Promote resources for worship for and with children
4. Raise Churches' voice for climate justice: initiatives for and with children
5. Advocate for children's rights through birth registration

The seminar and feedback by the executive committee members and other participants may lead to amendments/adjustments around this proposal. It is expected to lead to affirmations and appeals to the leadership of member churches, aiming for all WCC member churches to join efforts in implementing common child rights principles in the pilgrimage of justice and peace.

Comments were made on the report.

Dr Tveit said that many in our church communities are interested and want to be part of this collaboration. He noted that based on this agreement and the cooperation that is being developed, the UNFPA, ILO, and the UN Commission on Refugees want to see that the WCC hosts a high level delegation on refugees. UNICEF is financing most of this. It will include heads of states and the head of UNICEF. It will take place 18-19 January 2016. It is interesting that they want the WCC to organize this encounter and to bring a new dynamic into the discussion, and that other UN organizations too are asking to be brought into the discussion.

Dr Quawas asked for clarification on who is developing principles for the benefit of member churches. He shared that member churches need to be involved in this process. Also asked whether WCC is doing advocacy on behalf of children? There must be a way for children to advocate for themselves. Otherwise, we still have the relation of "father-children".

Dr Phiri responded by saying that in the WCC, we still operate according to the policy that no programme should be implemented without the participation of churches. This is true for this programme as well, and churches are involved. In addition some members of the executive committee will be at the 19 November meeting. She added that even though we are developing tools for child-friendly churches, then one of the issues is on climate justice. It raises children's voices for climate justice. Here, when we say the churches, the church includes the children, and they are part of this process. Even at the launch, there were children present from the international school, so they represented all the areas where the WCC is operating.

Bishop Opoko added that UNICEF took Nigeria as a pilot scheme. The federal government as well as churches were involved and the pilot was launched three weeks ago in Lagos. In that place, there were

children, but the ratio of adults to children was about 1:10. He thinks that there is no way we can engage in this process without getting the voices of children themselves.

Dr Hutabarat-Lebang wondered whether we have information about how many churches are actually involved with child protection concerns. She noted that for some churches in Asia, this programme has already been implemented, and the Christian Conference of Asia has already adopted a policy. In Asia, there are four or five countries that consider this matter as a priority. In Myanmar, there is even a church for this. She wondered if some mapping on how many churches are taking this activity into their programmes could take place, so that we can collaborate with them.

Dr Phiri spoke about the involvement of churches in the seminar. The moderator for this seminar is the WCC president for Europe and the leadership of the central committee will also be present; this strengthens the voice of churches. In terms of selection, the primary emphasis is on the seven priority countries listed in the strategic plan. This was the basis of the choice for Nigeria. We are aware that Indonesia is in the forefront of this area of work and therefore it was important to learn from what is going on there and share the learnings with other churches.

Dr Tveit noted that Dr Quawas question is an important one. The approach is so that children can enjoy and exercise their rights for life, health, security, and a right environment. Then there needs to be someone who invests in this. It is also a strategy programme to raise up the commitment to human rights.

Bishop Dr Swenson shared that at the PCCC on the Sunday morning, they worshipped at a cathedral and were led by children who were singing and leading. It was a great insight into the future and what we want to have happen. They showed that they were certainly able to stand and speak up for themselves, particularly as they get older.

Rev. Dr Paul Gardner closed the session with prayer.

7.4 ACTION ON THE REPORT OF THE PROGRAMME SUB-COMMITTEE

Bishop Dr Swenson moderated a decision session. Dr Burley read the report of the Programme Sub-Committee.

Discussion of the report was by section, particularly on the recommendations.

7.4.1 GENERAL SECRETARY'S REPORT

The programme sub-committee received with appreciation the general secretary's report and commended the work of the general secretary and WCC staff to move the fellowship forward toward unity, in spite of challenging times.

The programme sub-committee discussed:

1. The visits of the general secretary to the member churches, for instance in Latin America, are very important to strengthen the fellowship and are therefore very much appreciated;
2. The engagement with the international organisations, like the UN, has helped the WCC to bring back its voice to the public debates;
3. The general secretary's reflections on the pilgrimage in paragraph 11 are important and can be highlighted as the vision for the pilgrimage: God's people on the way;

4. On page 7 the general secretary appreciates the capacities and expertise available in the Council. The executive committee needs to reflect on whether the available capacity and expertise is used in the best possible way in the plans 2016;
5. It is important to underline the use of the wider ecumenical space as in the meetings of the Christian world communions and the Global Christian Forum;
6. The critical note in paragraph 18 on the role of the Global Christian Forum is important for the evaluation of the memorandum of understanding between the WCC and the GCF;
7. In light of the current developments, it is important to distinguish between migrants, refugees, and acts of violence and terror. The WCC needs to give leadership for discernment of these issues within the public debate; at this moment different aspects are improperly being grouped together. With regard to refugees, the WCC needs to focus on the political aspects while ACT Alliance coordinates the ecumenical humanitarian efforts;
8. Concern was expressed about the developments in EAPPI. It is good that an evaluation is taking place and results need to be discussed in the next meeting of the executive committee.

The programme sub-committee recommended that:

A. The general secretary initiates the evaluation of the memorandum of understanding between the WCC and the GCF as planned and reports on it to the executive committee;
B. Work on the situation of refugees be re-enforced by asking the member churches to support ACT Alliance in the coordination of ecumenical humanitarian assistance and to work with the member churches and ecumenical bodies in giving leadership to the public debates on current developments;
C. The general secretary share the EAPPI evaluation report with the executive committee to facilitate further discussion on this programme;
D. The report of the general secretary be received by the executive committee with appreciation for all the work done by him and the WCC staff.

Discussion:

Dr Quawas clarified that the evaluation of the EAPPI is not a full evaluation of the programme itself. It is rather a management assessment so that the WCC review the mandate of the programme. The executive committee could request that the evaluation be done in two stages.

H.E. Metropolitan Prof. Dr Gennadios of Sassima noted that the evaluation was initiated by the general secretary for his information. It is not a global evaluation of the EAPPI and so the language of the recommendation should be corrected.

Dr Tveit affirmed that what he had initiated was indeed a management assessment, and particularly how the WCC is involved in managing. One way to describe it would be to say that the "general secretary shares the report of the management assessment to facilitate further evaluation of the programme".

Dr Quawas shared that we would have the management first, and then would go into a wider evaluation which would take much more time. He would like to see the recommendation with that form of understanding. Dr Tveit noted that the formulation is open to this.

Bishop Bosse-Huber shared that it can be the first step of evaluation, and then we can talk about what is needed more. It was noted that there are many aspects, and there could be a good way of dealing with it.

The full revised recommendations for this section now reads as follows:

The programme sub-committee recommended that:

A. **The report of the general secretary be received by the executive committee with appreciation for all the work done by him and the WCC staff;**
B. **The general secretary initiates the evaluation of the memorandum of understanding between the WCC and the GCF as planned and reports on it to the executive committee;**
C. **Work on the situation of refugees be re-enforced by asking the member churches to support ACT Alliance in the coordination of ecumenical humanitarian assistance and to work with the member churches and ecumenical bodies in giving leadership to the public debates on current developments;**
D. **The general secretary shares the report of the management assessment for the EAPPI with the next executive committee meeting to facilitate further evaluation of this programme.**

This revised recommendation was approved by consensus.

7.4.2 PROGRAMME PLANS 2016

The programme sub-committee received with appreciation and affirmed the document. The committee was especially grateful for the colleagues who worked tirelessly to revise the plans for 2016 according to requirements of the financial strategy and guidance from funding partners and the executive committee. The sub-committee discussed the following:

1. In the last meeting, the sets of criteria for priority setting were discussed. These criteria helped to prioritize projects. Did they also help in deciding which projects or activities can be ended? The work on diakonia, scholarships and humanitarian and arms control has indeed been revised on the basis of criteria for priority setting;
2. An important criterion is the involvement of the member churches in the planning and implementation of the programmatic work. Staff is developing statistics around the involvement of member churches. First results show an increasing involvement of around 45 churches since 2010;
3. Visits to member churches help to understand the concerns of member churches but also help identify the expertise available which can be helpful to strengthen the involvement of member churches in the WCC's work;
4. The committee asked whether staff is ready to work with outcome indicators. The general feeling is that staff increasingly finds the PMER tools helpful and needed for a solid planning and reporting process. More work needs to be done on developing monitoring and evaluation tools. It is important to continue the focus on PMER processes and continue to train staff;
5. Staff is also working in a more integrated way, to use the resources and expertise available in the staff community to the maximum;
6. The consensus approach also helps to find a more integrated way between the different governance and programmatic aspects of the council as the fellowship of churches. The understanding of a 'space for grace' can help us further deepen this approach;
7. The pilgrimage of justice and peace is guiding the programmatic work for the coming years. Each of the detailed plans explains how the project or activity contributes to the pilgrimage. It is important that the pilgrimage becomes increasingly the vision for our work.

The programme sub-committee recommends**:**

A. Mapping takes place to show how member churches, NCCs and REOs are involved in the planning and implementation of the activities and projects in each part of the programmatic work, and report the findings to the central committee;

B. The work on PMER be continued with a special emphasis on developing tools for monitoring and evaluation of outcomes;
C. In the project on human sexuality the activity on mapping churches and ecumenical organisations be postponed until further maturation and clarity of the work of the Reference Group on Human Sexuality;
D. The plans 2016 be approved by the executive committee.

Discussion:

Fr Mikhail expressed his appreciation for the recommendation (c) to postpone the activity of mapping as it relates to human sexuality. It is about a moral issue which is deeply rooted in a church self-understanding, ecclesiology, and many other things. Until there is a more mature understanding of what we are talking about, does this matter need to be high on the WCC's agenda? He does not believe that this is the most important issue these days and would not like to damage the WCC fellowship because sexuality is a sensitive issue. He notes that whenever we speak about a dogmatic issue, believers of the church should have a good level of theological education. Whenever we speak about moral issues, there is not sufficient education, and people react very fast and quite harshly. He would like us to make further steps to be clear on this programme activity and not to speak about mainstreaming it. The mass media could report that the WCC has high on its agenda issues of sexuality. Other churches might have a problem in participating in WCC activities in the future; people will think that the WCC is an organization that promotes the rights of sexual minorities.

H.E. Metropolitan Prof. Dr Nifon of Targoviste pointed out the difficulty in "mapping churches" on this issue? He agreed that we have to be careful. The project on human sexuality should be postponed until further maturity. We want to avoid divisions between churches.

Dr Tveit offered a new wording for the recommendation: "the following activities be postponed until further maturation". He clarified again that we do not want to postpone the meeting of the reference group. The group will continue its work.

The full revised recommendation now reads as follows:

The programme sub-committee recommends:

A. Mapping takes place to show how member churches, NCCs and REOs are involved in the planning and implementation of the activities and projects in each part of the programmatic work, and report the findings to the central committee;
B. The work on PMER be continued with a special emphasis on developing tools for monitoring and evaluation of outcomes;
C. The project on human sexuality be postponed until further maturation and clarity of the work of the reference group on human sexuality;
D. The plans 2016 be approved by the executive committee.

This revised recommendation was approved by consensus.

7.4.3 FOLLOW-UP OF THE RECOMMENDATIONS ON PROGRAMME WORK

The programme sub-committee received with appreciation and affirmed the document.

1. A question was raised during the plenary on whether it is possible to change a recommendation from the previous meeting. The general secretary confirmed that this is possible if needed. This issue was raised in particular with regard to the annual thematic and country focus of the pilgrimage of justice and peace (p.2, number 4);

2. Appreciation that the approved five sets of criteria for priority setting were helpful for the planning of the work to be done in 2016;
3. The moderator expressed appreciation to the AGSs for the follow-up work done.

The programme sub-committee recommends:

The executive committee receives the document with appreciation for the work done.

This recommendation was approved by consensus.

No changes or suggestions were made to this recommendation.

7.4.4 PILGRIMAGE OF JUSTICE AND PEACE

The programme sub-committee received with appreciation and affirmed the document. The committee discussed the following:

1. The moderator reminded the programme sub-committee that prior to this executive committee meeting, a meeting with moderators of the commissions took place to see how the work of the commissions is related to the pilgrimage of justice and peace;
2. During the plenary of this executive committee meeting the question was raised about how the theological study group of the PJP relates to the work of Faith and Order on the pilgrimage. The moderator of the Faith and Order Commission explained that she had been invited to the PJP theological study group. The Faith and Order working group needs to have a particular emphasis on the PJP and ecclesiology. It would be good if a few members of the Faith and Order working group could participate in the PJP study group meeting. This will help to better coordinate the theological work on the pilgrimage as not to duplicate efforts;
3. The question was raised about the timeframe for the theological study group. The proposal of the reference group is that the theological study group will continue until the next assembly. The proposal is that some milestones will be formulated in the next meeting of the reference group;
4. In the plenary of the executive committee it was discussed that the thematic focus for the coming years, especially in 2016 and 2017, might need to be on religion and violence and should also include the concept of moving from violence to 'peace';
5. The meeting with the moderators of the commissions was very much appreciated and helpful to have good involvement of them in the pilgrimage;
6. The living letters and similar types of visits are good instruments for reaching out to member churches in the context of the pilgrimage of justice and peace;
7. Reflection took place on the interpretation of '*via positiva, via negativa, via transformativa*'. The PJP reference group needs to continue reflection on this interpretation especially from the theological perspective and formulation of language.

In addition, several editorial changes were suggested.

The programme sub-committee recommended that:

A. Mutual consultation between the Faith and Order working-group on the pilgrimage of justice and peace and the PJP theological study group continues in order to ensure coordination of the theological reflection on the pilgrimage;
B. At its next meeting the PJP reference group formulates milestones for the PJP theological study group for developing resources;
C. The general secretary reports to the executive committee if the PJP theological study group takes up more issues than mentioned in the report on page 5;

D. The thematic focus for 2016 and 2017 be on peace-building in the context of religion and violence;
E. The CCIA reflects on the use of the proper phrasing of the theme;
F. The methodology of living letters and solidarity visits needs to have a central place in the pilgrimage of justice and peace;
G. The PJP reference group reflects further on the interpretation of '*via positiva, via negativa, via transformativa'*, especially from the theological perspective and language formulation;
H. A letter is sent to the leadership of the churches in the Middle East to inform and involve them in the regional and thematic focus;
I. An informational resource be made available on an annual basis to inform churches about the progress of the pilgrimage of justice and peace;
J. A convening of the moderators of commissions and the PJP reference group be held on a regular basis – to be determined by the general secretary and staff;
K. The report of the PJP reference group be received with appreciation by the executive committee for the work done.

Discussion

Following the discussion and suggestions from the committee members, the general secretary shared that what is being proposed in (d) for a thematic focus for 2016-2017 is in addition to a regional focus. It is not to replace the geographical focus; it is not instead of. Perhaps could add "in addition to the regional focus, the thematic focus will be…" so that it is clear for those will be reading it.

The full revised recommendation now reads as follows, that:

A. The report of the PJP reference group be received with appreciation by the executive committee for the work done;
B. Mutual consultation between the Faith and Order working-group on the pilgrimage of justice and peace and ecclesiology, and the PJP theological study group is initiated in order to ensure coordination of the theological reflection on the pilgrimage;
C. The reference group formulates in its next meeting a schedule for the PJP theological study group for developing resources;
D. The general secretary reports at the meeting of the executive committee if the PJP theological study group takes up more issues than mentioned in the report on page 5;
E. In addition to the regional focus, the thematic focus for 2016 and 2017 be on peace-building in the context of religion and violence;
F. The CCIA reflects on the use of the proper phrasing of the theme;
G. The methodology of living letters and solidarity visits needs to have a central place in the pilgrimage of justice and peace;
H. The PJP reference group reflects further on the understanding and interpretation of '*via positiva, via negativa, via transformativa'*, especially from the theological perspective and language formulation;
I. A letter be sent to the leadership of the churches in the Middle East for their meeting in December 2015 to inform and involve them in the regional and thematic focus;
J. An informational resource be made available on an annual basis to inform churches about the progress of the pilgrimage of justice and peace;
K. A convening of the moderators of commissions and the PJP reference group be held on a regular basis – to be determined by the general secretary and staff.

The revised recommendation was approved by consensus.

7.4.5 WCC-EAA UPDATE

The programme sub-committee received with appreciation and affirmed the document. The committee discussed the following:

1. In order to have a closer cooperation between WCC-EAA and EHAIA the reference groups will meet together when possible;
2. The programme sub-committee expresses its appreciation for the work done to integrate EAA in WCC both financially and programmatically;
3. Further exploration is needed to see whether the food campaign can be implemented in a closer cooperation with ACT Alliance platforms.

The programme sub-committee recommends:

> **The document be received by the executive committee with appreciation for the work being done.**
>
> This recommendation was approved by consensus.

No changes or suggestions were made to this recommendation.

7.4.6 UPDATED WCC-EHIAIA PLAN OF ACTION

The programme sub-committee received with appreciation and affirmed the document. The group discussed the plan of action which showed how EHIAIA will work with WCC-EAA on joint advocacy efforts (see 6.1. and 6.7.) as requested by the executive committee in its previous meeting.

The programme sub-committee recommends:

> **The updated WCC-EHAIA Plan of Action be approved by the executive committee.**
>
> This recommendation was approved by consensus.

No changes or suggestions were made to this recommendation.

7.4.7 UPDATE ON WCC-ACT ALLIANCE PROGRAMMATIC ACTIVITIES AND RELATIONAL POLICIES

The programme sub-committee received with appreciation and affirmed the document.

The committee appreciated the ACT Alliance general secretary's presence in the programme sub-committee. The consultation in Malawi, 2014 helped to strengthen the cooperation between ACT Alliance and WCC. A group was formed, including two staff members from WCC, LWF and ACT Alliance each, to give follow up to the Malawi consultation;
Although progress can be reported on each side, a number of issues need attention:
1. On climate change a division of labour needs to be found after the COP meeting in Paris.
2. Similarly, it would be good to have a closer look at the cooperation between WCC and ACT Alliance on advocacy. The work done in New York is very much complementary, and sometimes leads to overlap. In light of the changes that have occurred since the signing of the agreement, the memorandum of understanding needs to be revisited.
3. ACT Alliance's possible participation in CCIA.

4. ACT Alliance is developing a membership strategy. In this process the membership criteria need to be revisited since only organisations and churches that are members of WCC or LWF can become members of ACT Alliance. It would be good if the WCC is involved in this process.
5. ACT Alliance has opened up regional offices. Apart from Geneva, there are five regional offices in different parts of the world. It would be important for WCC to communicate with the NCCs and REOs as to how cooperation with ACT Alliance at the national and regional levels can be strengthened.

In the update document, cooperation on diakonia is mentioned especially around theological reflection on ecumenical diakonia. In April 2016 a global conference on SDGs will be held to help churches to understand what they can do in this area. The question is whether that is enough and whether the process is moving quickly enough. It seems that faith based organizations are moving faster, while it is not entirely clear what the ecumenical movement contributes.

The programme sub-committee recommended:

A. The formation of the study group on ecumenical diakonia be accelerated;
B. The general direction presented in the update report be affirmed by the executive committee.

Discussion:

Dr Tveit asked about adding presence of ACT Alliance general secretary and moderator. A proper formulation acknowledging their presence at the meeting should be found. H.E. Metropolitan Prof. Dr Gennadios of Sassima suggested adding something to the narrative part about diakonia. Dr Burley clarified that this is contained in point number 3 in the narrative.

The full revised recommendation now reads as follows:

The programme sub-committee recommends:

A. The formation of the study group on ecumenical diakonia be accelerated;
B. The general direction presented in the update report be affirmed by the executive committee and that the ACT Alliance general secretary and moderator be involved in the process of the consultation.

This revised recommendation was approved by consensus.

7.4.8 MEMORANDUM WITH UNICEF – CHURCHES ENGAGING FOR CHILDREN IN THE PILGRIMAGE OF JUSTICE AND PEACE

The programme sub-committee received with appreciation and affirmed the document. The committee affirmed the partnership with UNICEF and its importance to the dialogue on the impact of violence against children in particular.

The programme sub-committee recommends:

The document be received with appreciation by the executive committee.

This recommendation was approved by consensus.

No changes or suggestions were made to this recommendation.

7.4.9 REPORTS FROM THE CONSULTATIVE AND ADVISORY BODIES

The programme sub-committee received with appreciation the documents. The committee was thankful for the presence of the moderators of the commissions and reference groups in the executive committee. The work of the consultative and advisory bodies truly captures the essence of the pilgrimage of justice and peace, and we are encouraged by the direction in which their work guides the programmes of the WCC. The committee discussed the following:

Report of the 2015 meeting of the Commission on Faith and Order (Doc. No. 12 & 12.1)

1. With regard to the forum for the bilateral dialogues in the work of Faith and Order, it was noted that the forum is in fact the responsibility of the Conference of Secretaries of the Christian World Communions and that Faith and Order was asked to assist them. When the Conference of Secretaries decides when the next meeting of the forum will be, Faith and Order is ready to assist in organising it.
2. The need was raised in this meeting of the executive committee for more attention on the Sheffield Consultation and its recommendation on gender concerns. Faith and Order recognises the importance of gender issues and will address them in the first working group but also through a consultation organised by staff of Faith and Order and the transversal on Just Community of Women and Men in 2016.

The programme sub-committee recommends:

A. The report be received by the executive committee with appreciation for the work done by the commission;
B. The executive committee affirm that Faith and Order give due attention to the reflections on gender issues.

Report of Commission of the Churches on International Affairs (Doc. No. 13 & 13.1)

1. There is need to study the deeper background of the many different expressions of religion and violence; easy observations and judgements should be avoided;
2. The growing concern around racism probably needs more attention in the coming years. The question is whether this concern needs to be added to the agenda of CCIA or to that of CWME, or both. As racism is primarily a human rights issue it probably needs to be coordinated by CCIA. The input of member churches is crucial to be able to address this important concern based on respective contexts;
3. The involvement of member churches in the programmatic work requires that systematic communication with churches takes place on how they can be better engaged;
4. In consultation with the public issues committee four proposals for an overall theme for the religion and violence plenary and the PJP 2016-2017 work on religion and violence were discussed:
    a. Religion, overcoming violence, and peace-building;
    b. Peace-building and overcoming violence;
    c. Religion and violence: peace-building and overcoming violence;
    d. Religion and violence: building peace and overcoming violence.

Dr Tveit shared that the recommendations are very appropriate; however, recommendation (c repeats the word “violence” (“religion and violence: building peace and overcoming violence”). He asked that we consider this a bit more. We do not want to repeat the same word twice, but generally agree on the issue.

The programme sub-committee recommends:

A. The report be received with appreciation by the executive committee;
B. CCIA include racism in its agenda by coordinating the efforts of the different commissions and building on the work done by churches on this issue;
C. 'Religion and violence: building peace and overcoming violence' be the theme of choice for the CC plenary and PJP 2016-2017.

Report of the Commission on World Mission and Evangelism (Doc. No. 14 & 14.1)

1. The proposal to have a world mission conference probably in 2018 in Africa, was included in the report and the proposal on date, venue and theme would be brought to the central committee. The general feeling of the programme sub-committee is that in addition to rotation, Africa is a good choice as so many mission related issues are urgent in this continent;
2. It was noted that our understanding of mission and evangelism is closely related to the efforts on peace-building in the context of religion and violence.

H.E. Metropolitan Prof. Dr Gennadios of Sassima shared that there was a good amount of discussion about collaboration and cooperation between Faith and Order and CWME. The proposal about having a common world conference was considered pre-mature. However, the idea of having a common commission meeting in the future should be explored. There is to be more collaboration generally. But here there is nothing noted.

Dr Pedroso Mateus shared that this discussion has been going on for a number of years. The message they got from CWME is that they were not able to go beyond the point of conversation. The indication from CWME is that they could explore the possibility of a future meeting of the two commissions. They would report the results of this exploration.

The programme sub-committee recommends:

A. The report be received by the executive committee meeting with appreciation for the work done by the commission;
B. The executive committee affirm the plans of the CWME to bring forth a proposal for a world mission conference to the central committee, including details on date, venue and theme.
C. CWME explores the possibility of a joint meeting with the commission on Faith and Order.

Report of the Commission on Ecumenical Education and Formation (Doc. No. 15)

1. The proposal for leadership training was very much welcomed, especially the training of young people. Leadership development is an essential part of strengthening the fellowship of churches and broadening the ecumenical movement. How can churches be encouraged to have young people involved in leadership development that is continuous and sustainable?
2. Churches should be regularly updated on the activities of EEF to encourage involvement.

The programme sub-committee recommends:

A. The report be received by the executive committee with appreciation for the work done by the commission;
B. The member churches be encouraged to involve young people in ecumenical leadership development.

Report of the Commission on Youth Engagement in the Ecumenical Movement (Doc. No. 16)

The new vision developed by ECHOS is well received and very much appreciated.

The programme sub-committee recommends:

> **The report be received by the executive committee with appreciation for the work done by the commission.**

Report of the Gender Advisory Group (Doc. No. 17)

The programme sub-committee recommends:

> **The report be received by the executive committee with appreciation for the work done by the group.**

Report of the Reference Group on Human Sexuality (Doc. No. 34)

1. This report is in line with the decisions taken at the assembly in Busan. The central committee approved the terms of reference for the reference group and the group started its work on the basis of those terms. What advice can the executive committee give on the basis of work done so far?
2. The question was raised about the relation between the reference group on human sexuality and the gender advisory group? The two groups will have a joint meeting in December 2015 to get more clarity on these potential connections;
3. An important aspect of the work of the reference group is to create safe spaces for dialogue around this sensitive issue. What does it mean to create safe spaces?
4. Another significant aspect is to have a 'space for grace' which has a deeper theological meaning than "safe space";
5. As a fellowship we have to continue the discussions on human sexuality. This is the third time a working group has been convened to address human sexuality. Did the reference group take the results of these earlier groups into account, for instance the collection of official documents from churches which were presented to an earlier central committee (2005)? The current reference group has an advisory function to help the WCC find ways of explaining the issue;
6. The reference group must be reminded to take into account the work done by Faith and Order on moral discernment;
7. Diversity among the churches on this issue should also be taken into account the. Some churches address the issue more from a theological, pastoral, private, person-by-person perspective, and they would not be helped by a policy document from the WCC. Many churches might be unreceptive to the mapping of their position and attitude towards human sexuality as proposed in the plans 2016;
8. The sensitivities of the churches on human sexuality should be considered when choosing and working with experts from other organisations (p. 45 from doc. no. 5.1., plans 2016). On the one hand, experts who represent a diverse expression of human sexuality are needed; on the other hand we need to raise the question of what is the best approach to help the churches to create 'spaces for grace'? It is important to find balanced input, knowing that the reference group does not focus on only one or two aspects of human sexuality. In an earlier meeting the executive committee expressed the wish to address the broadness of human sexuality that is not limited to homosexuality only, but includes issues such as gender justice, abortion, etc.;
9. The key question is how can we call one another to unity, even if the insights around sensitive issues such as human sexuality are divisive?
10. The reference group on human sexuality should make sexual violence against children a key focal point for further discussion.

Several editorial suggestions and comments were received about the report of the reference group on human sexuality.

H.E. Metropolitan Prof. Dr Gennadios of Sassima recommended that we clarify what is meant by a 'space for grace'. Dr Quawas noted that "safe space" is well known, but "space for grace" is not clear.

Dr Abuom spoke about the concept of the "space for grace". She noted that they had a long discussion on the idea of "safe space". It takes on a more current momentum in terms of safe for whom, and safe by whom? It has almost become a cliché. "Space for grace" gives us broader theological insights. The reference group could be asked to explore this concept from theological and fellowship perspective. Dr Tveit added that this is a very important reflection, and so we should reflect and formulate it well.

Dr Tveit affirmed to the group that WCC would never send a policy document to churches. The churches make policy for themselves. The WCC, as an organization, would send study documents to the churches for their own consideration.

Following a question, Dr Burley shared that reference to experts points to the fact that it would be important to have in the reference group someone who identifies as a sexual minority. It would be just as a reference group on HIV/AIDS would need to have someone who is living with HIV/AIDS.

Dr Tveit shared that the word "expert" might be misleading. You can be an expert without being homosexual. It will also be important to not identify people's identities, but instead to talk about the knowledge that we want to share.

Dr Abuom clarified that we do not want to profile people. This is why the issue of grace came up. Bishop Bosse-Huber recommended that we change recommendation (a) to "safe spaces as spaces for grace". It is not one in place of another.

Dr Gardner shared that in the civil society discussion, we talk about "safe space" and this is used in particular understanding. If we talk about "safe space as a space for grace", it lends our faith perspectives to this.

The programme sub-committee recommends:

A. The report be received by the executive committee with appreciation for the work done by the group;
B. The reference group on human sexuality focuses on creating safe spaces as 'spaces for grace' in the ecumenical movement for the reflection on human sexuality, taking into account the pastoral concerns for the faithful;
C. A close cooperation between the reference group on human sexuality and the gender advisory group and Faith and Order study group on moral discernment;
D. One or two members of the governing bodies, preferably from the Orthodox, are added to the reference group on human sexuality;
E. The reference group on human sexuality focus on sexual violence against children;
F. The project on human sexuality be postponed until further maturation and clarity of the work of the reference group on human sexuality.

The recommendations on the reports of the consultative and advisory bodies were approved by consensus.

7.4.10 Communications Strategy

The programme sub-committee received with appreciation and affirmed the document.

1. The emphasis on fellowship communication is important. The stories of the member churches need to be shared within the fellowship. That is the way in which we can learn from one another and pray for one another;
2. There is also a need for fundraising for communications;
3. The concern was raised of how to avoid the WCC being seen primarily as an organisation for only peace and justice, rather than a fellowship of churches promoting Christian unity.

The programme sub-committee recommends:

The strategy be received by the executive committee with appreciation for the work done.

H.E. Metropolitan Prof. Dr Gennadios of Sassima recommended that we add "the communications strategy" to the recommendation so that it is clear what strategy we are talking about.

The full revised recommendation reads follows:

The programme sub-committee recommends:

The communications strategy be received by the executive committee with appreciation for the work done.

This revised recommendation was approved by consensus.

7.4.11 Central Committee Theme and Plenary Proposals

The programme sub-committee received with appreciation and affirmed the document. The following was discussed:

1. The proposed theme of the central committee, 'Pilgrimage: Discerning the Landscape Together' is a good starting-point for developing the agenda for the central committee. It is better to speak about landscapes in its plural form as we have different landscapes – the ecumenical landscapes as well as the public, global landscapes. In a way, the plenaries represent different landscapes. It is important that we understand the times in which we live and to which we need to have an ecumenical response;
2. The question is whether 'discerning' is the right verb as it needs to be more than only understanding. At the same time 'pilgrimage' and 'discerning' are closely related;
3. As a methodology, all plenaries should have listeners, but for the Middle East plenary there should be a panel of listeners;
4. In the title of the plenary 'Will your church recognise in my church the One Church of Christ' the word 'recognise' is probably too strong. An alternative could be: How can your church see in my church the One Church of Christ? The title should ask a question that has an open-ended answer. At the same time it should be clear who is raising the question; who is the 'church' in this case?
5. The title for the plenary on religion and violence should possibly be the same as the proposed title for the theme of the PJP 2016-2017 for continuity:
    a. Religion, overcoming violence, and peace-building;
    b. Peace-building and overcoming violence;
    c. Religion and violence: peace-building and overcoming violence; or
    d. Religion and violence: building peace and overcoming violence.

   This plenary could also address the issue of racism;

6. In the plenary on religion and violence the list of focal points needs to include 'violence against Christians'.

The programme sub-committee recommends:

A. The theme of the central committee be revised to 'Pilgrimage: Discerning the Landscapes Together';
B. The title of the plenary 'Will your church recognise in my church the One Church of Christ' should be reworked to offer an open-ended answer;
C. The general direction of the proposals for plenaries be received and affirmed by the executive committee with appreciation for the work done.

This recommendation was approved by consensus.

The report as a whole was received.

8. Public Issues

8.1 First Presentation on Public Issues

Dr Abuom moderated a hearing session.

H.E. Metropolitan Prof. Dr Nifon of Targoviste shared that the public issues committee discussed the three draft statements/ minutes:

- Israel and Palestine
- Election in Myanmar
- Climate change, leading into COP21

In addition, there would be:

- Communication to heads of churches in the Middle East region, concerning Christian presence, to be sent before their 21 December meeting
- A response to the situation in Burundi
- Reaction to the bombing in Beirut; this could be done by the general secretary if not by the executive committee itself

In response to a question about the purpose of the letter to the 21 December meeting H.E. Metropolitan Prof. Dr Nifon of Targoviste said that Dr Quawas mentioned the meeting of church leaders in December and qualified it as very important for them. They need encouragement from the WCC. Dr Quawas could develop this, since he is also part of the public issues committee.

Dr Tveit shared that he is not sure if what we are talking about is a public issue. It is a relationship between the WCC and regional councils in the Middle East. There is an open question about WCC participation in this meeting. He cautions against making a public statement before the meeting.

Dr Quawas disagreed with the general secretary. It is not an issue of relationship; it is an issue of the survival of all Christians in the region. This is the main purpose of the meeting. We need to support Christians and churches in the region. We need to have positions on what is going on in the world since we are part of the world.

8.2 First Actions on Public Issues

Dr Abuom moderated a decision session. H.E. Metropolitan Prof. Dr Nifon of Targoviste shared two statements.

8.2.1 Statement on Terrorist Attacks in Paris

Mr Prove read the draft document.

H.E. Archbishop Dr Aykazian noted that he is not comfortable with the first phrase "of every faith". He asked if the victim will comfort the aggressors. This will be hurting the victim and their families. Therefore, he suggested that we delete the first phrase but continue with "we show our shared respect for human life and dignity…"

Dr Tveit shared that it can help to shorten the sentence. However, he noted that it is important to say that we call on people and all humanity. H.E. Archbishop Dr Aykazian suggested the change: "together as one humanity, people of every faith and none…".

There was a discussion on the phrases "expression of evil" and "terrorism". Some of the members felt the wording too strong, others too weak. H.E. Archbishop Dr Aykazian responded that terrorism is evil and that an even stronger word could be used. More than 135 people have been killed. This is an expression of evil. Bishop Opoko suggested that we say "this evil act". It is the act in itself that is evil. The human being that God created is not evil. We could better say "this evil act of terror".

H.G. Bishop Irinej of Australia and New Zealand shared that the document is not specific enough. We might need an additional line that said "overnight, a series of gun and bomb attacks left more than 150 people dead and countless more injured". It was agreed that we should be more specific.

With the suggested changes Dr Abuom suggested approving the general direction for the statements. This was approved by consensus.

8.2.2 Statement on UN Climate Change Conference (COP21) in Paris, December 2015

Mr Prove read the document. General comments were invited.

H.E. Metropolitan Prof. Dr Gennadios of Sassima asked about legally binding. Mr Prove clarified that this is about legal accountability.

Dr Tveit shared that most readers will not know what a minute is. Perhaps we could say "we recall what the 10th assembly said". Mr Prove shared that a more generic language might be "position adopted by the WCC" if there is confusion about whether a minute was a decision.

H.E. Archbishop Dr Aykazian noted that any statement of the WCC should be clear so that we know who are talking to and what we are talking about. In the third paragraph, who are the "Faith and Spiritual Leaders"?

Mr Prove clarified that this phrasing does not depart from other ecumenical statements that have been made. He noted that in any public sharing of this, there would be a direct link to all of the signatures of this also.

H.E. Metropolitan Prof. Dr Gennadios of Sassima stated that it would be better to specify when the statement of faith leaders was issued. Mr Prove shared that there is no one year, but he will research. Dr Quawas shared that we can solve it by saying "statement signed by faith and spiritual leaders".

Dr Nduna asked that in the third paragraph we keep "legally binding" so that it is not just "binding", including the limit global warming to less than 2 degrees C. Then it would be consistent with the first paragraph.

H.E. Metropolitan Prof. Dr Gennadios of Sassima suggested to add to the fourth paragraph "human", to read "human and ecological stewardship". This would link back to a reference in paragraph 2.

Dr Durber asked if we could say "towards God's creation and our common home". This will echo some of the language in another document *Laudato Si,* which was written by the Pope. She also noted that it is not just about future. Mr Prove shared that it might be a direct quote, but if it is not in quotes, then we can tinker with the language.

Dr Abuom asked that if with these changes we approve the general direction for the statement. This was approved by consensus.

8.3 Third Presentation on Public Issues

Dr Abuom moderated a hearing session. She invited H.E. Metropolitan Prof. Dr Nifon of Targoviste to read the two statements: a Statement on Situation in Israel and Palestine; and a Minute on Election in Myanmar. Mr Prove read the two statements.

8.3.1 Statement on Situation in Israel and Palestine, First Reading

Comments were received on the draft.

H.E. Metropolitan Prof. Dr Gennadios of Sassima asked what biblical version was used. He noted the New International Version might be a helpful one for this particular text. Bishop Opoko noted that whatever text we use, we should indicate the version.

Bishop Samuel Azariah commented on paragraph 4. In the third line, "the executive committee renews the ecumenical movement's denunciation". He noted that we are calling on broader ecumenical cooperation later; therefore, this would read better as "the executive committee renews the World Council of Churches' denunciation". H.E. Metropolitan Prof. Dr Nifon of Targoviste shared that this can be accepted. Dr Tveit added that we cannot speak in the name of others; this is part of our mandate.

In the last paragraph on page 1 Dr Tveit said that it will help in the second sentence, to say "the executive committee therefore calls on all political…" He also noted that it would be helpful to focus on the holy sites in the paragraph, and then to also broaden it to something more open. He suggested that in that same paragraph we state that: "the holy sites should not be instrumentalized in the political struggle…"

Dr Abuom concluded that with this, the statement would be sent back for further revisions, and not for a complete re-working. Mr Prove shared that the biblical text will be from the New International Version.

8.3.2 MINUTE ON ELECTION IN MYANMAR, FIRST READING

Mr Prove read the minute. Comments were received on the draft.

H.E. Archbishop Aykazian asked about elections "first openly contested in Myanmar in 25 years". Mr Prove shared that the reference described the 1990 elections. The elections at that time were considered to be free and fair, but the result was that they were annulled by the authorities.

Several questions were raised on what the minute meant to convey – a recognition of the process, congratulations to the leader? The minute contained both appreciation and concern. This should be clarified.

Dr Abuom proposed that both Bishop Azariah and Dr Hutabarat-Lebang work together with Mr Prove to come up with language, so that we do not congratulate a particular party, but that we congratulate the success of the process.

Dr Abuom asked if the public issues sub-committee could bring a revised version back.

Bishop Azariah shared that it has been a good practice for the WCC to issue statements, and there have been many positions taken about different parts of the world. He asked however where do these statement go exactly, and how do they make an impact? He observed that the minute is not for wider circulation, but the statement is. How do we plan to get this in the most effective manner for the wider public to know what the WCC is saying?

Dr Abuom shared that this was discussed in communications and the strategy. The question is about how we get the information out to the public. She noted that in the past they have gotten good coverage.

H.E. Metropolitan Prof. Dr Nifon of Targoviste spoke about the issue of communications. Staff have shared all of the texts as much as possible to innumerable news agencies, churches and ecumenical partners.

Mr Prove reflected that the general communications issue is one question, and we can always do better on that in terms of accessing general media in addition to the church media. We need better links with general media. But, the general media's interest is entirely based on timing and what else is happening in the world. Paris attacks statement was very timely. But Myanmar is yesterday's news.

WCC always follows up on statements. With Myanmar, there would be a letter that goes to the current leadership in Myanmar to express the sentiments expressed in the minutes. A similar letter might go to the member churches in the region, and copied to the Christian Conference of Asia to convey these sentiments.

Bishop Azariah agreed with Mr Prove, but added that we should also talk about further dissemination so that it also trickles down to the parishes so that people will know what we are talking about.

Dr Abuom concluded by saying that the revised drafts of these two statements should come back to plenary.

8.4 SECOND ACTION ON PUBLIC ISSUES

Bishop Dr Swenson moderated a decision session.

8.4.1 STATEMENT ON SITUATION IN ISRAEL AND PALESTINE, FIRST READING

Mr Prove highlighted the changes that have been made to the document.

The document was received.

8.4.2 MINUTE ON ELECTION IN MYANMAR, SECOND READING

Mr Prove highlighted the changes that have been made to the document. He also clarified more about the last paragraph, as there was discussion about the need to clarify "other minorities". He noted that the 1982 Burma citizen law recognizes different races as eligible. It does not include Chinese or Indian ethnic minorities who are born in Burma; they are of different religious affiliation. Like the Rohingya, they are not citizens. The Rohingya are the vast majority, but they are not the only ones affected.

Bishop Azariah asked if there is a way of moving ahead with this particular paragraph, keeping the concept of minorities. We need to remember the background on ethnic minorities in the past. It is not clear what will happen in Myanmar so language should be sensitive. He also suggested mentioning some of the ethnic minorities that have been named specifically.

Dr Quawas referred to the last paragraph, and shared the democracy does not need leadership. Democracy is a practice. The people named are in leadership of a political party, but there are others who are involved. Suggested change to "historic nature of leadership advocating towards democracy".

The two revised statements and the minute were received and adopted by consensus.

8.5 ACTION ON THE REPORT OF THE PUBLIC ISSUES SUB-COMMITTEE

Bishop Dr Swenson moderated a decision session.

Members

The members of the public issues sub-committee were:

- Dr Abuom Abuom
- H.E. Archbishop Dr Nareg Alemezian
- Rev. Dr Hyun Ju Bae
- Bishop Petra Bosse-Huber
- Rev. Taaroanui Maraea
- H.E. Metropolitan Prof. Dr Nifon of Targoviste (moderator)
- Dr Audeh Quawas

Actions on Public Issues (Doc. No. 27)

The public issues sub-committee reviewed the summary of Actions on Public Issues (Doc. No. 27), and refers it to the executive committee for information.

Statement on the situation in Israel and Palestine (Doc. No. 28)

The public issues sub-committee received and reviewed a draft statement on the situation in Israel and Palestine, which had been prepared by staff with input from the Commission of the Churches on International Affairs (CCIA). The public issues sub-committee finalized the draft statement, which was presented to the executive committee on 18 November and adopted by consensus.

Minute on election in Myanmar (Doc. No. 32)

The public issues sub-committee received and reviewed a draft minute on the outcome of the election in Myanmar, which had been prepared by staff with input from CCIA. The public issues sub-committee finalized the draft minute, which was presented to the executive committee on 18 November and adopted by consensus.

Statement on UN Climate Change Conference (COP21) in Paris, December 2015 (Doc. No. 33)

The public issues sub-committee received and reviewed a draft statement on the forthcoming UN Climate Change Conference (COP21), scheduled to take place in Paris on 30 November to 11 December 2015, which had been prepared by staff with input from the Commission of the Churches on International Affairs (CCIA). The public issues sub-committee finalized the draft statement, which was presented to the executive committee on 14 November and adopted by consensus.

Statement on terrorist attacks in Paris (Doc. No. 35)

In reaction to the terrorist attacks which took place on 13 November, during the executive committee meeting, the public issues sub-committee prepared a statement which was presented to the executive committee on 14 November and adopted by consensus.

Religion and Violence

At the invitation of the programme sub-committee, the public issues sub-committee reflected further on the theme 'Religion and Violence', proposed for a thematic session of the central committee meeting in 2016 and as a future focus for the Pilgrimage of Justice and Peace. In order to present a more positive, forward-looking perspective, the public issues sub-committee recommended the alternative formulations "Religion, Overcoming Violence, and Peace-building" or "Religion and Overcoming Violence".

This report of the public issue sub-committee as a whole was received by consensus.

Mr Prove informed the group of the recent attacks in Yola, Nigeria, where 30 people were killed. It falls under the same category as other terrorist attacks we have talked about. There is not time to issue a statement or minute now; however, he noted that he would work together with the general secretary to draft something after this meeting.

Bishop Azariah offered a prayer to conclude the session.

9. Staffing, Personnel, and Nominations

9.1 First Presentation on Staffing, Personnel, and Nominations

9.1.1 Permanent Committee on Consensus and Collaboration

Dr Abuom moderated a hearing session. She invited the executive committee meeting to observe a moment of prayer to remember the lives of people who were affected by the terror attacks in Paris.

Bishop Simo Peura presented the report. Bishop Peura, along with H.E. Metropolitan Prof. Dr Gennadios of Sassima co-moderate this committee. He noted that the last meeting of the Permanent Committee on Consensus and Collaboration (PCCC), was hosted by the Evangelical Lutheran Church of Finland. Bishop Simo Peura of the Lapua Diocese made all the arrangements and deployed all possible efforts for the success of the meeting.

He shared that it seemed particularly fitting that this first meeting of this new term take place in Finland, where the Final Report of the Special Commission on Orthodox Participation in the WCC had been completed.

All issues addressed by the Special Commission were seen through the lens of ecclesiology. The Permanent Committee was given "attention to matters of ecclesiology" in its mandate. The Commission on Faith and Order has undertaken the task of exploring and deepening the ecclesial dimensions of the fellowship. The role of the Permanent Committee can be understood as complementary to that of Faith and Order and as trustee of that work in the life of the fellowship as experienced in the governance of the WCC.

The Permanent Committee was made aware of the fact that the WCC 10th assembly had referred to the central committee the question of the meaning of the phrase "fair and adequate" representation as it relates to the composition of the governing and consultative bodies of the WCC, among other matters. Recognizing that this matter became, in many meetings, a divisive issue, the committee had an extensive discussion with the aim of better understanding the complexity of the issue and with the hope of offering a contribution to the debate that will lead to the finding of solutions to further strengthen the fellowship.

The Permanent Committee plans future work exploring the following issues:

- Clarify the relationship between a policy of setting "target balances" for categories of participants in assemblies and by rule for central committee and commissions, a rule that establishes specific proportions for each category, and the notion of "fair and adequate" representation.

- Explain the rationale for use in the rules of the imprecise term "fair and adequate" representation as this term is interpreted and applied to the formation of governing bodies, committees and commissions;

- Explore the importance given to self-understanding of member churches when they submit their nominations, and the importance for others in the fellowship for balance by inclusion in their delegations of qualified persons who also possess other qualities listed as priorities of the Council;

- Reflect on the challenges that impede the fulfilment of target balances in the nominations process, offering advice on alternatives that might better secure fair and adequate representation;

- Suggest how to engage the member churches in review of the nomination process, and how to encourage them to work together to resolve issues of representation in their confessions and regions.

- Explore new ways of defining some of the target balances and terminology, for instance, the age limit that defines "youth".

Bishop Peura then read the recommendations from the report.

H.E. Metropolitan Prof. Dr Gennadios of Sassima shared his deep appreciation and expressed thanks to the bishop as he was the one who organized the meeting in Helsinki. He also reminded the executive committee that the PCCC is the continuation of the special commission, and it has some history since the report of the special commission was presented to and adopted by the central committee in 2003. In the new committee, established after the assembly, there are 14 members, four of which were members of the committee before the Busan assembly. The 14 members did not consider that they were different families, but rather committed to working together. This was also done in the previous committee. One of the priorities right from the beginning is to establish bridges and to be considered to be one body working together with mutual respect, fellowship, and love.

Dr Abuom noted that these recommendations will be considered by the programme sub-committee.

Archpriest Mikhail Goundiaev, as a member of the previous committee, supported the recommendations of the report. The PCCC is able to discuss sensitive issues. It was a valuable experience. The consensus method is a visible achievement of the special commission. There were real fears that consensus would block decision making. There were also guidelines for common prayer. At that time, some people felt that it would destroy the spirituality of the WCC, but the result is that there is fuller participation of Orthodox and other churches. Most of churches present at central committee meetings feel at home and are not shocked by what is going on in the prayer. This kind of session and introduction for the central committee and other committees of the WCC will have a profound character. Being reminded of the special commission process is helpful.

Dr Quawas suggested that the report be referred to the staffing, personnel and nominations sub-committee rather than to programme. Recommendation 4, which is about membership applications, is not part of the mandate given to the committee. Mr Lemopoulos explained that since the committee has "the responsibility for continuing the authority, mandate, concerns and dynamics of the special commission" (Rule IX, 6. a.) membership matters figure on its agenda.

H.E. Metropolitan Prof. Dr Gennadios of Sassima shared that 80% of the committee were new members. The idea of planning this meeting was about introducing people to the history, and also to include the mandate. The primary mandate of the permanent committee is to be a consultative body of the central committee. It is not a committee that decides; it just proposes and advises on various issues.

Bishop Dr Swenson, as a newcomer to the committee, said that learning the history was very helpful and meaningful. As such, it will be helpful to have time with the central committee so that others realize the importance of the permanent committee. She valued her time with the permanent committee. She noted, however, that there were no young people on the committee. Next time, they might invite young people to participate in the meeting. She was also grateful to learn more about the guidelines for common prayer.

Dr Abuom clarified that the PCCC document will go to the personnel and nominations sub-committee.

9.1.2 NOMINATIONS

The nominations report was presented.

Central Committee

1) On 2 December 2014 Rev. Alexander Vasyutin (M/O) from the Russian Orthodox Church (Moscow Patriarchate) resigned from the WCC central committee. The church put forward the name of Mr Artem Borzov to replace him (M/L/Y). Unfortunately shortly before the executive committee meeting in June 2015, Mr Borzov passed away. The church is expected to send a name to replace him.

2) On 16 August 2015 Mr Tony Waworuntu (M/L) from the Gereja Protestan di Indonesia Bagian Barat (GPIB) passed away. The churches in Indonesia will be asked to make proposals for a replacement.

3) On 19 October 2015 Bishop Dr Taranath S. Sagar (M/O) from the Methodist Church in India passed away. The churches in India will be asked to make proposals for a replacement.

4) Ms Valeria Fornerone (F/L/Y) from the Waldensian Church has resigned from the central committee for professional reasons. The church has put forward the name of Rev. Michel Charbonnier (M/O) to replace her.

5) Mr Thomas Hyeono Kang (M/L/Y) from the Evangelical Church of the Lutheran Confession in Brazil is considering resigning from the executive committee and probably also from the central committee because of professional obligations. Mr Kang and his church have asked for and received information about the process.

Permanent Committee on Consensus and Collaboration

H.E. Archbishop Dr Nareg Alemezian, Armenian Apostolic Church, Cilicia, has resigned from the Permanent Committee and, as was agreed by the Oriental Orthodox family of churches in Busan, the name of Dr Abba Haile Mariam Melese Ayenew, Ethiopian Orthodox Tewahedo Church was put forward to replace him.

ECHOS Commission on Youth in the Ecumenical Movement

Ms Sara Cruz Monteiro (F/L/Y) a member of the commission from the Methodist Church in Brazil has resigned. In a letter dated 4 August 2014 the church put forward the name of Ms Larissa Ribeiro de Aguiar Garcia (F/L/Y) as her replacement.

Commission on Faith and Order
Rev. Dr Robert Welsh (M/O) a member of the commission from the Christian Church (Disciples of Christ) in the United States has resigned. The church has put forward the name of Prof. Dr Kristine A. Culp (F/L) as his replacement.

Ms Janna Hunter-Bowman (F/L) a member of the Mennonite World Conference has declined her appointment on the Commission. The name of Ms Anne-Cathy Graber (F/L) has been sent to WCC to replace her.

Commission of the Churches on International Affairs (CCIA)

Rev. Dr H. Mvume Dandala (M/O), a member of the Methodist Church of Southern Africa, moderator of CCIA, has resigned from the commission for health reasons. After consultation with church leaders in Africa, Rev. Frank Chikane (M/O), a member of the Apostolic Faith Mission of South Africa (Pentecostal), is proposed to replace him as moderator of the commission. A short bio and recommendation letters from African member churches, SACC and AACC were made available to the executive committee members.

Assembly Planning Committee

Following the recommendation in document No. 23 'On the Way to the 11th Assembly', the central committee meeting in June 2016 will be asked to constitute an assembly planning committee (APC) for the 11th assembly. The composition of the APC is not specified in the WCC Rules or Supplement to the Rules.

At the CC meeting in August/September 2009 the assembly discernment committee made the recommendation

> "The composition of the assembly planning committee should take into account both confessional and regional balances and also ensure the inclusion of representatives of youth organizations, specialized ministries, Christian world communions and other ecumenical partners." (GEN 03 'Report of the Assembly Discernment Committee')

This was accepted by the central committee and the general secretary was asked to invite partner ecumenical organizations to nominate representatives to the membership of the assembly planning committee requesting that names submitted be male and female (GEN NOM 03 'Report of the Nominations Committee').

The following profile of the APC is now proposed:

- 12 CC members, taking into consideration the guiding policies on representation in the WCC Rules (see VI.8), including a moderator (member of the executive committee and a vice-moderator.
- 4-5 from ecumenical organizations including
    - CWC
    - REO – to be decided following the CC decision on assembly venue
    - ACT Alliance
    - Other organizations in working relationship with the WCC
- 1 Roman Catholic
- 1 Local hosting committee moderator

for a total number of 18-19 members.

Assembly Worship Planning Committee

The assembly worship planning committee usually has ten members. Most of them are liturgists, composers, choir leaders, rooted in their respective liturgical traditions and having a wide ecumenical experience. According to the terms of reference developed for the last assembly:

> The assembly worship planning committee (AWPC), which is accountable to the assembly planning committee, should be composed of people with high professional competence in their fields of worship leadership, with expertise in those areas required for large scale Christian worship. The committee will base its work on the "Framework for Common Prayer"

at WCC gatherings adopted by WCC central committee in 2003 as part of the *special commission on Orthodox participation in the WCC* report.

The AWPC should consist of creative persons coming from various cultural, regional, confessional, language background, who have cross-cultural experience, who are informed of current liturgical, musical, and/or ecclesiastical art developments in their areas and who have worship planning experience. The AWPC will include a representative of the hosting churches, who will be a member of the local worship committee.

The appointment of the assembly worship planning committee at the same time with the assembly planning committee is recommended to ensure a balanced representation and a creative distribution of qualifications.

The following profile of the AWPC is now proposed:

- 2 CC members
- 1 music director
- 3 liturgists
- 4 musicians

Mid-Term Election of the Executive Committee

It was noted that during the closed sessions, the general secretary will present proposals for the mid-term election of the executive committee; the elections will take place at the next meeting of the central committee in June 2016.

General discussion

Mr Lemopoulos shared that there is a new reference group being proposed on interreligious dialogue. Dr Tveit will ask Bishop Azariah to be the moderator of the newly proposed group on interreligious dialogue.

With regard to the moderator for CCIA, the general secretary shared that the proposed person is available if invited to undertake this role, and he would be pleased to represent the ecumenical movement at the global level. He was the previous leader of the South African Council of Churches during the anti-apartheid time; he was also a keen political leader in his country.

9.1.3 ON THE WAY TO THE 11TH ASSEMBLY

At its meeting in 2014, the central committee received a report on the Busan Assembly, considered the first steps towards the 11th Assembly and:

> **Requested that the general secretary initiate preparations for the 11th Assembly in accordance with the schedule for key decisions recommended in GEN 06** (cf. Report of the Policy Reference Committee, GEN PRC 04).

What follows under point (1) below is the same content published in GEN 06 submitted to the central committee in 2014, slightly amended, and provides an overview of assembly preparations according to the rhythm of central and executive committee meetings.

The list under point (2) is more detailed and explicit, suggesting the timing of each decision to be taken on the way to the 11th Assembly.

(1) Assembly planning time table according to the meetings of the central and executive committees

- 2014 central committee meeting – Assessment of the Busan Assembly; affirming programmatic directions.
- 2016 central committee meeting – Appointment of an Assembly Planning Committee and Assembly Worship Planning Committee; initiating the search for an assembly venue, i.e. host city;
- 2018 central committee meeting – Selection of the assembly venue.
- 2018 executive committee (third quarter) – Prepare a recommendation and postal ballot for the selection of the assembly theme
- 2019 executive committee (first quarter) – Selection of the assembly theme; adoption of an assembly budget; agreement on the basic framework of the assembly.
- 2020 central committee meeting – Final development of the assembly programme shaped together with member churches and ecumenical partners.
- 2021 assembly (preferably second part of the year) – 11th Assembly of the World Council of Churches.

Assembly planning time-table according to decisions required (based on the assumption that the assembly will take place in the second half of 2021)

- ***Assembly Planning Committee (APC) and Assembly Worship Planning Committee (AWPC)***
    - Preliminary work on appointments to the APC and AWPC – executive committee meetings in November 2015
    - Appointment of APC and AWPC – June 2016 central committee
    - First meeting of the APC – 2017 on the nature and style of the assembly; initial feedback on proposed venues; initial reflection on possible themes; elaborate proposal for seat allocation
    - Second meeting of the APC – 2018 after the selection of the venue, formulate proposal for the assembly theme with input from the relevant regional ecumenical organization – in conjunction with the central committee, i.e. after the central committee
    - Third meeting of the APC – 2019 meeting in the selected venue; meeting together with the AWPC; proposal for the assembly programme and worship life
    - Fourth meeting of the APC – 2020 for finalization of the assembly programme and worship life; recommendations for assembly leadership – in conjunction with the central committee, i.e. prior to the central committee

    Note: *This proposal does not elaborate a schedule for the meetings of the Assembly Worship Planning Committee, which is not needed at this time*.

- ***Assembly Venue***
    - Invite member churches and ecumenical partners to issue invitations to host the assembly – central committee meeting in June 2016
    - Selection of the assembly venue – 2018 central committee meeting (preferably early in the year)

- ***Assembly theme***
    - Recommendation and postal ballot for the selection of the assembly theme – 2018 (third quarter) prepared by the executive committee and submitted to the members of the central committee

Important Note/Clarification: *Normally, the selection of the assembly theme is a decision taken by the central committee and the theme is selected after the venue has been chosen. As the central committee meets only every two years and will select the venue in 2018, it may be too late to approve the assembly theme in 2020. Therefore two different scenarios may have to be considered: (a) the central committee in 2018 includes in its programme the decision on assembly theme and (b) the executive committee, after a first discussion at the central committee and upon recommendation of the assembly planning committee, prepares the recommendation for a decision of the central committee by postal ballot (according to WCC Rule XVIII.9). The current document has privileged scenario (b).*

- Selection of the assembly theme – 2019 executive committee (first quarter)

- ***Basic framework of the assembly***
  - Nature and style of the assembly – 2017 APC for approval by the 2018 central committee
  - Seat Allocation – 2017 APC for approval by the 2018 central committee requesting member church nomination be received in 2019
  - Assembly programme – 2019 APC and 2020 APC with final approval by the 2020 central committee
  - Assembly leadership – 2020 APC for approval by the 2020 central committee

Suggested actions:

(a) The executive committee adopts the assembly planning time table as an initial road-map;

The executive committee launches the process of the appointment of an assembly planning committee and assembly worship planning committee at the June 2016 central committee meeting in Trondheim, Norway.

Rev. Kan offered prayers to close the session.

9.2 MEMBERSHIP MATTERS

Archpriest Dr habil. Daniel Buda (Programme Executive, Faith and Order) presented the report.

Appropriate communication has taken place with the three member churches whose applications for WCC membership were accepted during the last central committee meeting.

1. Dutch Reformed Church
2. Church of Central Africa Presbyterian Blantyre Synod (CCAP Blantyre Synod)
3. Council of Baptist Churches in Northeast India (CBCNEI)

Special attention has been given to introduce them to the WCC fellowship. The general secretariat received several letters in response to the letter addressed to WCC member churches regarding WCC membership of these churches. All responses are in favour of their membership in WCC.

New applications for membership
There are two applications for WCC membership which, in principle, meet the criteria and were submitted for advice by the WCC general secretary to the Permanent Committee on Consensus and Collaboration at its meeting in Helsinki, Finland, 2-8 October 2015:

1. The Africa Brotherhood Church, Kenya (African Instituted Churches)
2. Baptist Community in Central Africa (Communauté Baptiste au Centre de l`Afrique), Democratic Republic of Congo (Baptist)

After a careful analysis and following the advice of the Permanent Committee, the general secretary decided that the two applicant churches shall be visited by small delegations this year: The Africa Brotherhood Church, Kenya, 21-24 November 2015 and Baptist Community in Central Africa, 25-28 November 2015.

Kimbanguist Church
After intense dialogue and communication with the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu, it was finally agreed that the Ecumenical Accompaniment Group with the Kimbanguist Church will meet from 29 November to 3 December 2015 in Kinshasa, DRC. The plan is to have a second meeting in the first part of 2016, so that a progress report can be presented to the WCC central committee in 2016. Dr Buda updated that this visit will unfortunately no longer be possible.

The programme and agenda of the first meeting were carefully prepared in collaboration with the moderator of the group and with the ecumenical officer of the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu.

Proposed Name Change
One church has changed their name; the Greek Evangelical Church is now the Evangelical Church of Greece. The executive committee is asked to acknowledge this change.

H.E. Metropolitan Prof. Dr Gennadios of Sassima asked how they changed the name. Dr Kolovopoulou noted that the subject is very sensitive and Dr Quawas asked whether the church had changed the name legally.

Dr Tveit shared that there was a letter sent to the general secretary. To do this properly, we need to address the church back. We want to ask questions before we take further action.

Dr Abuom confirmed that although this letter came, we cannot take action on it just yet. Instead, the general secretary will need to write back to the church with further questions.

9.3 Mid-Term Election of the Executive Committee

Dr Abuom moderated a closed session. She asked Bishop John F. White to open the session with prayer. She invited the general secretary to guide everyone through the session.

9.3.1 First Discussion on the Mid-Term Election of the Executive Committee

Dr Tveit shared that, for this closed session, we will have the participation of H.G. Bishop Irinej of Australia and New Zealand, moderator of the governance and nominations committee of the central committee, and Mr Lemopoulos to discuss particularly about procedures, since this will be the first time implementing the new rule.

Dr Tveit reminded the executive committee about the “World Council of Churches – Supplement to the Rules”, which was approved by the central committee in 2012 (Doc. GEN 12.2); he read from the section entitled “The Central Committee: Guidelines for Mid-term Election”. Quoting this document, he noted that:

1. The mid-term election of executive committee shall be conducted according to Rule VI.6.

2. The governance and nominations committee of the central committee shall prepare nominations for the mid-term election, providing that:

a. there should be a substantial change in the membership, so that normally no more than a quarter of the elected members should continue;
b. those who had already served on a previous executive committee should be among the first considered for replacement;
c. the provisions of rule VII.3, 4, 5 and 6 shall apply;
d. it should not be assumed that those representing smaller churches will be replaced while those representing larger churches continue;
e. it remains the case that the first priority is to elect to executive committee people with the skills and experience to do the job."

He also read Rule VI.6, quoting:

a. There shall be two election processes for the executive committee between assemblies.
b. During the organizing meeting, the central committee shall elect the first executive committee comprising twenty members, which executive committee shall serve for the period of the first four years following the assembly (the "first executive committee").
c. During the meeting of the central committee that immediately precedes the end of the four-year term of the first executive committee, the central committee shall elect an executive committee of twenty members to serve until the report of the central committee has been received by the next assembly (the "second executive committee").
d. No member shall serve more than two terms on the executive committee.
e. Vacancies on the executive committee shall be filled by elections during the next meeting of the central committee."

Dr Tveit noted that this is a new rule from the 10th assembly in 2013 and is now in effect. At the executive committee meeting in Armenia (June 2015), this was discussed in the nominations sub-committee of the executive committee and in the plenary. The general secretary was asked to continue to prepare the process. He noted that, in principle, this is the responsibility of the governance and nominations committee of the central committee, but the executive committee prepares the central committee's handling of any issue.

Dr Tveit shared the information that he had received, where there is already an agreement among churches about a rotation or a replacement; information also given by members of this committee, where there is an intention of stepping down and opening it up for other representatives from the same country or same context. He will finally help the executive to remember who was elected for the whole period.

To start with the clear issues, he listed the names of the people who are elected for the whole period:

- Dr Agnes Abuom (LCC)
- H.E. Metropolitan Prof. Dr Gennadios of Sassima (LCC)
- Bishop Dr Mary Ann Swenson(LCC)
- Rev. Dr Sharon Watkins (programme committee moderator)
- H.E. Archbishop Dr Vicken Aykazian (finance policy committee moderator)

He noted that these were matters of facts, according to the rules.

Dr Watkins shared that her second term as president of her church ends in 2017. She should normally leave the ecumenical work, so that her successor can give leadership in the WCC. She needs to step aside because of ministerial ethics. This will happen in 2017.

Dr Tveit noted that her church will replace her as a member of the central committee, and therefore she will no longer be available as a member of the executive committee. Therefore, her position also needs to be made available to the governance and nominations committee.

Dr Tveit then mentioned churches of the same family or in the same region or country that were ready to consider the principle of rotation. The agreements include the following people:

- Bishop Dr Chibuzo Raphael Opoko (Nigeria)
- Prof. Dr Marina Kolovopoulou (Orthodox)
- Dr Audeh Quawas (Orthodox)

Further possible changes:

- China Christian Council is proposing that for the last four years, Rev. Baoping Kan be replaced by the other member of the central committee from CCC.
- Bishop Samuel Azariah is also willing to be replaced by someone else from his church.
- Mr Thomas Hyeono Kang (Igreja Evangélica de Confissão Luterana no Brasil) for professional reasons, finds it difficult to attend meetings; it is likely that he would not be available for the executive for the upcoming period.

The general secretary shared that they spoke with the representatives from Latin America, and they are hopeful that Mr Kang would continue; however, it seems that this would not be possible.

Dr Tveit invited the members of the executive to try to assess the situation and compare it to the rules, as well as to the central committee document about how the rules should be implemented. Discussion can include how terms such as “should” and “normally” had to be interpreted. It was clear that a more substantive rotation than the one already provided was needed.

Dr Abuom thanked the general secretary for this information.

Bishop Opoko shared that the mid-term election of the executive committee was fully discussed in Busan, immediately after the executive committee was elected. He noted that it was an agreement that in order to allow for participation central committee members from a given area who have served for the first four years would allow other members from the same area to serve. This was a general agreement, discussed openly. He stated that, based on this principle and on ministerial ethics, he could give a chance for another person from the region to be a member of the executive committee, unless the national council of churches wants him to continue. He feels that this should be applied more broadly. This would give a sense of justice and a sense of belonging to other people who are members of the central committee.

Dr Abuom reaffirmed that, particularly in the spirit of what Bishop Opoko said, the purpose was to broaden participation. What the general secretary is proposing is about how we can prepare as an executive for a transition so that we are in the spirit of empowerment and we are mutually seeking a way forward for the entire fellowship.

Dr Quawas completely agreed with the comment of the general secretary. He said that he is stepping down according to the agreement in the Orthodox family. He shared that this is not for discussion; it was already agreed. He hopes that whoever will be elected in his place will have strong participation for the ecumenical family.

H.E. Metropolitan Prof. Dr Gennadios of Sassima asked about the percentage to be changed. Dr Tveit shared that the Supplement to the Rules contains decisions of the central committee from 2012, and it includes guidelines and procedures to assist the executive committee. The supplement stipulates "substantial change, so that normally no more than one-quarter of members will continue". As there is no precedent, it is impossible to say anything about the implementation of the spirit of this provision.

Dr Burley highlighted the issue of youth representation. Four youth were elected to the executive committee. One stepped down before we left Busan. Now, there is the possibility that Mr Kang will not continue; we need to take this into consideration. Dr Abuom added the concern is shared for women. Bishop Opoko added his support for giving opportunity for the younger people so that we can see those who will take over in the future.

Dr Tveit shared that there are different levels of authority in these documents. The rule is that the election will happen. These guidelines were approved by the outgoing central committee in 2012. In addition to this, there are different levels of rules and policies about quotas and balances: e.g. gender, lay/ordained, youth, indigenous, and disabilities. This central committee will need to find its own way of dealing with the challenges these different levels include.

Additional background information was also offered by the general secretary. He shared that the regions are indicated in the columns; it also includes the two Orthodox families as categories. There are decisions, for example, about 25% Orthodox participation, but there are no rules about the regions.

There needs to be a respect for the balances between regions. Yet, in the regions, not all categories are represented. For example, in Latin America, there is only one youth. We cannot always solve all the issues by finding a replacement within a region. The central committee needs to look at this across the regions.

He also shared that there were difficult discussions when this was decided, particularly related to youth participation and also how to interpret the ordained/lay category. In former times, there were not as many women in ordained positions. It was a more relevant category before there was a strong gender balance among the ordained. He noted that now it is more important to look at the gender category than ordained/lay.

He also reminded the group that an assembly planning committee would be appointed. Serving on the APC is an important service to the council. Those with experience from the executive committee could be very helpful in the assembly planning committee for the last four years. This is relevant to keep in mind, even if it is another category.

Dr Abuom noted that from one country, one individual was on four or five different commissions; yet, there were seven or eight other people from that same country who were not on any commissions. This is an opportunity to broaden the base for participation.

H.E. Archbishop Dr Nareg Alemezian asked whether Dr Watkins' change was known before she was appointed as moderator of the programme committee. This is not necessarily an automatic replacement and we need to know how to deal with this. Dr Tveit responded that information about Dr Watkins was shared only now. As a member of the central committee, she was elected to the executive committee. If now the church replaces her as a member of the central committee, she cannot continue being on the executive committee.

H.E. Archbishop Dr Alemezian continued, saying that Oriental Orthodox family submitted in writing the principle of rotation that was discussed in Busan. Based on that, if those principles are not followed, it will affect the family and also the next central committee. We do not want to create complications. The principle of rotation has not been respected for this executive committee. Perhaps a letter could be sent to the heads of Oriental Orthodox churches, because many of them will not know the change, and they need to know how to deal with it as Oriental Orthodox; they need the

guidance of the heads of Oriental Orthodox churches. The general secretary said he knew that there was a letter about rotation but he did not have information about names. He shared that we will need to come to a discussion about this after we have looked at the whole picture. He asked what kind of procedure the committee would recommend so that the churches find solutions among themselves and are prepared to bring names. The preparation from now to then is essential in all categories.

Bishop Bosse-Huber asked how to foster an atmosphere of transparency. This is not business as usual. It would be helpful to have an official letter to all central committee members, to think about the change. Then, they can talk with other people about how to do it. An open and wide discussion would be helpful. This would allow all churches to say what they want and recommend names. This will be a good and open way to deal with it; they need a form of letter and information so that this can come in a calm and quiet way.

Dr Tveit said that after this executive committee meeting, he would write to all of the central committee members about this issue. They will need to initiate consultations about issues that are relevant. It is not always clear about who needs to talk with whom. He shared that they cannot order how the consultations will take place, but can strongly recommend that such consultations do take place in due time before the central committee meeting.

Dr Quawas reminded that there was another reason to change mid-term. This was about building capacity and leadership. We have been speaking about representation of ordained/lay/female/male. We are forgetting an important part of the supplement of the rules, stipulating the need to include people with relevant experience. There are priorities and the first priority is to have the skill and experience for the work done by the executive committee.

Going back to the presentation of the general secretary, he shared that Dr Watkins should not be included in the list. She was appointed as programme committee moderator and is ex-officio member of the executive committee. The same goes for Archbishop Vicken Aykazian . Therefore there are only 20 members. He noted if Dr Watkins leaves the central committee, then we are not obliged to appoint her successor to the executive committee. Dr Tveit affirmed that is the case.

Dr Quawas further clarified that, so far, we have 6 members who will step down. We need to identify another 9 (to rotate 15 out of 20). We should go into more detail to finalize the discussion. He asked whether anyone considers stepping down to open the door for another. If so, sensitivities can be minimized.

Dr Watkins apologized to the general secretary and to all for the awkwardness of her transition. When she was asked to play this role, she did not ask enough questions. She understood the moderatorship of the programme committee as a 4-year appointment but did not realize that it was an 8-year term. She agreed that the next moderator of the programme committee should be someone with experience and knowledge.

Mr Lemopoulos added that in terms of regional representation, this was probably the most fair and adequate. There is a percentage reflecting the reality of churches from each continent. The other balances are still to be addressed. He reminded the group that this is the first time the rule will be implemented. If we look carefully at the rules (not the supplement), they include a provision that will automatically bring a solution in the future. No member will be elected beyond two terms, i.e. a certain level of rotation will come into effect automatically. The executive and later the central committee could therefore be a bit flexible with the numbers for this first election. In the second election, we will have both those who will step down themselves, and those who will no longer be eligible because of the rules.

Dr Tveit shared that we need to be very clear about the rule, and the supplement to the rule. The supplement was made by the central committee and is at their discretion. The rule says that there should be two election processes and no member should serve for more than two terms. We need to

look ahead to who will be leading the WCC after 2021. That should not be people who have never been in the executive committee before. It needs to be someone with the right skills who is elected into the position now and can continue after 2021. The rules must be respected. But the interpretation of the rules must be to serve the WCC in the next four years and beyond that.

Finally, he noted that people as representatives from each region could play a role. But there should be a letter that explains what will happen. Dr Tveit would come to the next closed session with a letter and a proposal.

Bishop Azariah wanted to understand the status on the explanation of the rule. Where do we stand constitutionally and legally? Do we separate the rule from the supplement? Or, are they interconnected? He also asked for further clarification of the two terms. When does this start? Should he consider himself as one who served for two terms, one on the previous executive, and one on the current one?

Dr Quawas noted that there is no law which come into effect retroactively. Our rule therefore shall be implemented after its approval by the central committee and confirmation by the assembly (2013). On the issue of two terms, in his understanding, it was two "consecutive" terms. Article VI, 6d states that "no member shall serve for more than two terms on the executive committee". If we do not implement the rule wisely, we will run into the problem of who will govern the WCC after 2021.

Dr Tveit affirmed that it is important to reflect on the intention of the rule and on its implementation in a reasonable way. The rule is not above the council; it is to serve the council. We follow the rule unless it becomes an obstacle and needs to be changed. If so, we can submit an amendment to the next assembly. Dr Quawas clarified that a term for the executive committee members is four years.

Dr Abuom noted the possible ways of moving forward, and summarized as follows:

1. There needs to be an election. The spirit and the letter will need to take into account the life of the council and the spirit of the council.
2. We will look at regional conversations and consultation according to what is agreed on as WCC regions.
3. The general secretary will write a letter that he will share with us in the next closed session.
4. There are people who will be stepping down voluntarily, and if there are others, that will allow us to implement the rule.
5. As much as this is a transitional process from an old system to a new system, we want it to be transparent and clear.
6. We should keep in mind not only the balances, but also the future leadership of this movement, if this was one of the guiding principles.

Dr Bae offered a closing prayer for the session.

9.3.2 SECOND DISCUSSION ON THE MID-TERM ELECTION OF THE EXECUTIVE COMMITTEE

Dr Abuom moderated a closed session.

Dr Tveit had drafted a letter to be sent to members of the executive committee and central committee. The draft letter was distributed and read. It will be addressed to members of the central committee and executive committee. Comments on the draft letter were received.

H.E. Archbishop Nareg Alemezian asked if it would be a good idea to also put an appendix to the letter, and include Rule VI6, and the supplement, in order for people to not have to search for it and come up with different interpretations of the rule. He asked about adding a due date for response so that there could be time for further reflection and action. Dr Tveit shared that both points are very

good. Indeed, we should make reference to these texts. He shared that in terms of timing, it would be good to have this information before the leadership of the central committee meets. He therefore suggested that the date should be 10 April, 2016. Bishop Peura asked about the end of March. Dr Tveit agreed on the 1 April 2016.

Bishop Bosse-Huber asked if it is clear enough. It notes "substantial change", but this is still grey and vague. But we also spoke about 25%. So it should be clear that people need to do something about it. The letter should be clearer about the aim of the efforts. Dr Tveit shared that if we add the text of the rule and the supplement, then it will be there. Bishop Bosse-Huber shared that it might be helpful to highlight 25%in the text and then this would be enough.

Dr Tveit shared that he has a concern: in terms of remaining with one-quarter from the old to the new is ideal; however, the first time to do this may be difficult because there is no previous experience. It can sound ambitious, and if we do not make it up to one-quarter does that mean that the whole process has failed? Bishop Bosse-Huber thinks that we need both the reference to the letter of the rule and the readiness to be flexible.

Dr Bae asked for some guidelines on initiating the regional conversations? There are four members in the executive committee from Asia. Who might talk about the rotation? She also noted that the China Christian Council opted for continuity, suggesting a rotation of her own members in the central committee. If a church expresses the need for continuity, how do we respect their opinions and with what criteria?

Dr Tveit shared that there are no criteria and it is up to the discernment of those who are involved. He could ask the president for each region to take some initiative for some consultation in each region. But he cannot ask the presidents to call churches together to discuss; there is no budget for this.

Dr Abuom reminded that during the central committee, there are regional meetings. Without asking the presidents to undertake particular efforts, there could be conversation at those meetings. People could make proposals then. This is a place where families and regions consult.

H.E. Archbishop Aykazian noted that it might be difficult to get answers from all churches. He believes that decisions will be made at the central committee meeting, after both regional and confessional family meetings. But the letter to churches is still very important. It reminds what was decided earlier, invites people to follow the rules seriously, and asks people to prepare.

H.E. Metropolitan Prof. Dr Gennadios of Sassima added his thanks for the draft. He noted that the letter might be a bit heavy for churches to understand what is meant by the suggested process. He offered several small grammatical corrections.

Bishop Opoko affirmed that the letter should be addressed to members of the central committee who took this decision. It should also be copied to the leadership of churches, so that they are aware of the processes that have taken place. The first target is members of the central committee.

Dr Tveit noted that one solution would be to address the letter to all members of the central committee, and then copy the leadership of churches for information. We should emphasize that members of the central committee should consult with their churches and also with other churches. The responsibility needs to lie with the central committee.

H.E. Metropolitan Prof. Dr Nifon of Targoviste noted that, before the assembly, churches were asked to propose people who could be elected to the central and executive committee. Therefore the churches have already endorsed those who are part of the central committee. If the letter is address to the central committee members, it does make sense for them to consult with their churches and leadership. He agrees that it will be helpful to send a copy to churches and their ecumenical departments.

Dr Tveit affirmed that the letter needs to inform churches through their heads. He therefore asked if the committee would agree that the letter be sent to the members of the central committee, with copy to the leadership of the member churches. Dr Abuom clarified that we are not asking churches to submit new names, but we are consulting them on the process.

Bishop Bosse-Huber invited for clarity about who should do what. It should be clear what the question is to leadership and what the question to the central committee members. This will make the task simpler and clearer.

9.4 STAFFING REPORT

Dr Tveit shared that the staffing report this time is only for information. He noted the following:

I. Vacancies

- Programme Executive for Economic and Ecological Justice
- Language Service Coordinator
- Customer Service Assistant (Bossey Conference Center)
- Catering & Seminar Assistant (Bossey Conference Center)

II. Departures

A. The following staff members have left the services of the Council since the last Executive Committee meeting:

- Ms Christina Papazoglou, Programme Executive for Peace Building, Ecumenical Patriarchate, Greece, on 30 June 2015 (completion of years of service).
- Ms Maria Van Heemstra, Project Assistant, Presbyterian Church (USA), United States of America, on 30 June 2015 (departure by mutual agreement).
- Mr Albin Hillert, Intern at the Communication Department, Church of Sweden, on 17 July 2015 (end of internship).
- Ms Marcia Bauer Kapanci, English Teacher, Switzerland, on 4 September 215 (end of temporary contract).
- Ms Maria Baile-Rubio, Spanish Translator, Roman Catholic, Spanish, on 31 October 2015 (departure by mutual agreement).

B. The following staff members will leave the services of the Council after the Executive Committee meeting:

- Ms Erika Grandi, German Translator, Protestant, Switzerland, on 31 December 2015 (rehired - end of second contract).
- Ms Lara Epiney-Takache, Temporary Project Assistant for Communications, Roman Catholic, Switzerland, on 31 December 2015 (end of contract).
- Ms Daniela Di Mauro, Project Assistant, Roman Catholic, Italy, on 31 January 2016 (termination of contract for economic reasons).
- Ms Lurdes Guimaraes Teixeira, Roman Catholic, Portugal, on 31 January 2016 (termination of contract for economic reasons).
- Mr Gerard Scarff, Conference Secretary, Church of England, United Kingdom, on 31 March 2016 (termination of contract for economic reasons).
- Ms Greta Hovda, Project Assistant, Church of Norway, Norway, on 31 March 2016 (termination of contract for economic reasons).
- Mr Gerald Arci, Project Assistant, Reformed, France, on 31 March 2016 (termination of contract for economic reasons).

- Ms June Sekella, Programme Income Coordinator, Canadian Convention Baptists, Canada, on 31 March 2016 (termination of contract for economic reasons).
- Mr Jean-Michel Paris, French Translator, French, on 31 March 2016 (termination of contract for economic reasons).
- Ms Naveen Qayyum, Staff Writer, Church of Christ, Pakistan, on 31 March 2016 (end of contract).
- Ms Charlotte Vanel, Promotion and Marketing Coordinator, Church of Sweden, Sweden, on 31 March 2016 (termination of contract for economic reasons).

C. The following Programme Executive and Leadership staff members will leave in 2016 the services of the Council:
- Mr Guillermo Kerber, Programme Executive for Economic and Ecological Justice, Roman Catholic, Uruguay, on 31 March 2016 (Completion of years of service).
- Dr Susan Purcell-Gilpin, Programme Consultant for Health and Healing, Baptist, Zimbabwe, on 30 June 2016 (Retirement).
- Rev. Dr Hielke Wolters, Associate General Secretary for Unity, Mission and Ecumenical Relations, Protestant Church in the Netherland, Netherlands, on 31 July 2016 (retirement).
- Dr Andrew Donaldson, Consultant on Spirituality and Worship (seconded by GBGM), on 31 July 2016 (Retirement).
- Dr Marina Behera, Professor for Ecumenical Missiology (seconded by CWM), Presbyterian Church of India, India, on 31 July 2016 (completion of years of service).
- Mr Manuel Quintero, International Programme Coordinator for EAPPI, Presbyterian-Reformed Church in Cuba, Cuba, on 31 July 2016 (retirement).
- Rev. Theodore Gill, Senior Editor, Presbyterian Church USA, on 30 September 2016 (retirement).
- Dr Samuel Kabue, EDAN consultant, Presbyterian Church of East Africa, Kenya, on 31 October 2016 (retirement).
- Dr Clare Amos, Programme Executive for Inter-religious dialogue and cooperation, United Kingdom, on 31 October 2016 (retirement).

III. Arrivals

A. The following local staff members have assumed their responsibilities:
- Ms Nadia Conti, Temporary Archives Assistant, Roman Catholic, Switzerland, from 20 July 2015 to 20 January 2016 (maternity leave replacement).
- Ms Lara Epiney-Takache, Temporary Project Assistant for Communications, Roman Catholic, Switzerland, as of 17 August 2015 (until 31 December 2015).
- Ms Francesca Merico, EAA HIV-AIDS Campaign Coordinator, Roman Catholic, Italian, as of 1 September 2015 (until 31 December 2015).
- Ms Erika Grandi, German Translator, Protestant Church of Geneva, Switzerland, as of 1 September 2015 (until 31 December 2015).
- Dr Katalina Tahaafe-Williams, Programme Executive for Mission and Evangelism, Uniting Church in Australia, Australia, as of 1 October 2015.

B. The following seconded staff members and interns have assumed their responsibilities:
- Mr Frederike Kruse, intern at the Archives, Lutheran, Germany, from 1 June 2015 to 31 August 2015.
- Ms Sabine Von Ruette, intern at the Communications Department, Reformed Church of Bern, Switzerland, from 1 July 2015 to 28 August 2015.
- Ms Eva Engelking, Seconded Staff from “Evangelisches Pfarrseminar” in Germany, Lutheran, Germany, from 10 August 2015 to 2 October 2015.
- Mr Raedeit Kifle, intern at the Commission of Churches on International Affairs, Ethiopian Orthodox Tewahedo Church, Switzerland, from 24 August 2015 to 27 November 2015.

IV. Changes in the Staff Rules and Regulations

The process of reviewing the Staff Regulations is still going on and final decisions on changes to be made and new regulations to be implemented are planned for December 2015 by the Staff Leadership Group.

The implementation will be made as soon as the document is translated into French and validated by the legal advisor.

V. Changes in the Pension Fund plan

The WCC pension committee agreed on the proposal of the general secretary to adapt, for the year 2015, the employer's contribution to the pension fund, from 15.4% to 11.4%. Staff members were not affected by the decision as the WCC pension committee decided to compensate in full the decrease from 12% to 8% in the employer's contribution towards retirement pension by distributing funds estimated to CHF 387'000 from the reserve of CHF 1.8 held at Profond.

The 2016 budget proposal includes an increase of the employer's contribution for retirement credit part from 8% to 10%. A possible cost reduction of the risk part contribution, under current negotiation with Profond, will be split between the WCC and the employees.

There was then discussion about the staffing report.

Dr Tveit noted that at the upcoming central committee meeting a decision should be made about the deputy general secretary. Mr Lemopoulos is retiring, and so the proposal will be to ask Dr Phiri and Dr Sauca to become deputy general secretaries. This will be presented formally in June 2016 at the central committee meeting. Dr Tveit had mentioned this in the previous executive committee meeting, and acknowledged that there was support for it. Other areas of Mr Lemopoulos's portfolio are also being re-distributed.

H.E. Archbishop Dr Nareg Alemezian had a question about the balance of departures and arrivals. He noted that 25 people are leaving, and that 9 people are coming. He also noticed that some contracts were terminated for economic reasons. He asked whether, funds being available, some staff would have stayed. He is concerned about the workload of staff and asked how the decreasing number of staff will affect the WCC's ministry.

Dr Tveit noted in his report that this was a necessary reduction in the total staff costs for the upcoming years. It was carefully considered case-by-case. Because there were already reductions in programme staff, programme assistants' numbers had also to be reduced. There are no more personal assistants working with a programme executive. Now, programme assistants work in a team.

Bishop Opoko shared that sometimes, because of dwindling income, we look at a simplistic way to deal with issues. It may call for us to reflect on areas where we are duplicating efforts. We may also look at people who are more or less skilled in particular areas. All these will inform the kind of decisions taken. On the other hand, there are staff who have been affected by decisions already taken. We would like to know whether they have participated in the process and whether their voices were heard. He was also concerned at how, in the Geneva context, people who lost their position can look for other jobs and what their chances are.

Dr Tveit shared that the concerns voiced by Bishop Opoko had been in his mind since January 2015. Therefore, they delayed the process until after the executive committee in June 2015 even running the risk not to be able to balance staff numbers and budget. This was a conscious decision. Some important measures were taken:

1. For most of the staff concerned, there is a 6-month notice period. From the day they receive their notification, they have a full salary for 6 months. During this notice period they can be released from work on their request, for personal reasons.
2. A professional outplacement service is offered to each staff member. The Council pays about 3,000 CHF per person, and for many, particularly for administrative staff, it leads to finding another job in Geneva.
3. As an employee in Switzerland, each staff member has a right to unemployment benefits, which is 80% of their salary for up to two years. As a result, no one starves and no one is on the street. It is important that we know this.

Dr Tveit also shared that WCC tries to offer some people positions if they are vacant. One person, for example, is very interested in working with the WCC as a freelance. Still, the problem remains for those who do not have the job they have. He will continue to have personal conversations with the human resources management about all of these.

Bishop Opoko noted that the resources globally are dwindling because of challenges. Could we look at changes in terms of meetings and travels to reduce costs for the WCC and general secretary to do their work effectively? For example, in 2016, could we have two executive committee meetings, and not three? Could we cut down money on travels?

Dr Tveit shared that we have not formally dealt with it, but had some initial conversations about not having an additional meeting in April 2016. If we have prepared the central committee well enough now, then we would not need another executive committee meeting in 2016. At the same time, he affirmed that is important for the WCC staff to travel so that they can improve on the relations with member churches. He hoped that the executive committee would agree not to have the April meeting as previously scheduled. This decision could be made in a later session.

Dr Abuom noted that there is an on-going concern for staffing and also for the budget. She noted that we received the report of the general secretary with all of the comments.

Dr Burley also asked if we could remember the bombings in Nigeria.

Dr Gardner closed the session with prayer.

9.5 ACTION ON THE REPORT OF THE STAFFING, PERSONNEL, AND NOMINATIONS COMMITTEE

Dr Abuom moderated a decision session. She invited H.E. Metropolitan Prof. Dr Gennadios of Sassima to present the report.

9.5.1 GENERAL SECRETARY'S REPORT

The sub-committee received with great appreciation the Report of the General Secretary.

Given the report's richness in content and reflection:

> **the sub-committee recommends that the text of the general secretary's report normally be included in the first part of the minutes of the executive committee meeting.**

Related to the management assessment of EAPPI, the sub-committee affirmed that this is a necessary first step in a wider assessment of the programme that is still needed.

The recommendation was approved by consensus.

9.5.2 MEMBERSHIP MATTERS

The sub-committee received this report for information, noting and affirming the processes currently being followed related to the three churches whose applications have been accepted at the last central committee as well as the two additional churches whose applications for membership were reviewed by the permanent committee during its recent meeting.

Regarding the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu (Kimbanguist Church) and its recent request for more time to engage in an internal process regarding the clarification of some of the church's key doctrinal positions:

> **the sub-committee recommends that the executive committee take no decision at this meeting and ask the general secretary to follow up with other ecumenical partners and member churches in Africa regarding this matter and submit a progress report on this matter at the Trondheim executive and central committee meetings.**
>
> This recommendation was approved by consensus.

9.5.3 PERMANENT COMMITTEE ON CONSENSUS AND COLLABORATION

The sub-committee received with gratitude the report of the permanent committee and offered its thanks to the Evangelical Lutheran Church of Finland for hosting the most recent meeting of the PCCC.

> **(a) The sub-committee affirms the recommendation of the PCCC that staff serving as consensus facilitator be invited to meetings of commissions, at least once, or from time to time, with the aim of, on the one hand, ensuring that the ethos and practice of consensus is reinforced and on the other hand giving this staff member the opportunity to become familiar with the work of the various commissions, as well as the governing bodies.**
>
> **(b) The sub-committee affirms the recommendation of the PCCC that the executive committee use all possible means to encourage the member churches to undertake study and response to the text "The Church: Towards a Common Vision" before the end of 2016. The sub-committee adds that where possible, the secretariat should encourage the WCC presidents and use financial and staffing resources toward this end.**
>
> **(c) The sub-committee affirms the recommendation of the PCCC that when membership applications are received, the membership of the applicant churches in other ecumenical organizations at the local, national, and regional level should be considered as a relevant indicator of their ecumenical commitment. However, such membership shall not be required as a pre-condition to membership in the WCC. The general secretary shall assess whether valid reasons exist in the specific context of the applicant church that precludes such membership.**
>
> These recommendations were approved by consensus.

Also related to the issue of membership application, the sub-committee slightly alters the recommendation of the PCCC.

It recommends that, as part of the normal application process, applicant churches be informed of the possibility of becoming a member as part of a group of churches as provided in Rule I, and asked whether this possibility has been considered.

This recommendation was approved by consensus.

The sub-committee noted that the visits to the applicant churches, Baptist Community in Central Africa and Africa Brotherhood Church, have been scheduled for 2016 as recommended by the PCCC.

9.5.4 DRAFT QUESTIONNAIRE ON REPRESENTATION

The sub-committee offered revisions to the questionnaire that are now reflected in Doc. No. 30 rev.

(a) The sub-committee recommends that executive committee members review the questionnaire and offer any further comments and suggested revisions to the questionnaire text to the general secretary by the end of 2015.

(b) The sub-committee further recommends that this questionnaire be sent to all WCC member churches, central committee members and members of the commissions. Responses received will be compiled and presented to the central committee for further discussion, building a common understanding and taking any decisions that will help future processes.

These recommendations were approved by consensus.

9.5.5 CENTRAL COMMITTEE 2016 AGENDA

(a) In agreement with the recommendation of the PCCC, the sub-committee recommends that in the agenda a short introduction of the history and work of the PCCC be included in the first session (Wednesday, 22 June, 09:00-11:00) as part of the consensus orientation.

(b) The sub-committee further recommends the following additional revisions to the agenda:

Elections to be held: Monday, 27 June 16.30-18.30
For Tuesday, 28 June
- 09:30-11:00 – Decision
- 11:30-13:00 – Decision
- 14:30-16:00 – Evaluation and Closing Acts
- Dinner – from 19.00h (correction of the typo)

These recommendations were approved by consensus.

9.5.6 CENTRAL COMMITTEE 2016 PLENARIES

The sub-committee noted that some revisions related to the plenaries will come from the programme sub-committee. It noted that the titles for the plenary related to unity and the one related to religion and violence still will need revisions.

(a) In the plenary on unity and the section on "what we mean by church", the sub-committee recommends that the Faith and Order director be the presenter rather than a younger theologian. A younger theologian can be used to present "The Church" or as one of the two representatives related to recent united churches.

(b) In the plenary on religion and violence, under possible foci, the sub-committee recommends that "violence against Christians" be added and that "anti-Semitic" be changed to "anti-Jewish".

(c) The sub-committee recommends that racism be one of the sub-themes in the plenary on the Pilgrimage of Justice and Peace.

(d) The sub-committee agrees that there should be a plenary on children with the understanding that youth will be incorporated in all the plenaries. It recommends that a plenary on youth be included in the 2018 central committee meeting.

It was suggested to add "uniting" to (a), so that it reads as "united/uniting" churches. Dr Gardner wanted a clarification about what is meant by a younger theologian, in recommendation (a). H.E. Metropolitan Prof. Dr Gennadios of Sassima shared that according to Faith and Order, a young theologian is up to 35. Dr Abuom shared that we could add "a younger theologian, according to the by-laws of Faith & Order". Dr Gardner noted that this clarification would be very helpful to add.

Dr Bae suggested adding "gender-based violence" to (c), so that together with racism it would be one of the sub-themes. Dr Gardner asked why this would not be a part of (b). Dr Tveit shared that it could also be as a new recommendation, and then we could find a place for it when the programme is finalized. A new recommendation was formulated, as follows:

(e) The executive committee decides that gender-based violence is included in one of the plenaries for the central committee.

With these changes, these recommendations were approved by consensus.

The sub-committee noted the order of the plenaries and is in agreement.

9.5.7 ASSEMBLY MATTERS

The sub-committee recommends that:

(a) The executive committee adopt the assembly planning timetable as an initial roadmap;

(b) The executive committee launches the process of the appointment of an assembly planning committee and assembly worship planning committee at the June 2016 central committee meeting in Trondheim, Norway.

This recommendation was approved by consensus.

9.5.8 NOMINATIONS

Central Committee

The sub-committee noted the following related to central committee:

6) On 2 December 2014 Rev. Alexander Vasyutin (M/O) from the Russian Orthodox Church (Moscow Patriarchate) resigned from the WCC central committee. The church put forward the name of Mr Artem Borzov to replace him (M/L/Y). Unfortunately shortly before the executive committee meeting in June 2015, Mr Borzov passed away. The church is expected to send a name to replace him.

7) On 16 August 2015 Mr Tony Waworuntu (M/L) from the Gereja Protestan di Indonesia Bagian Barat (GPIB) passed away. The churches in Indonesia will be asked to make proposals for a replacement.

8) On 19 October 2015 Bishop Dr Taranath S. Sagar (M/O) from the Methodist Church in India passed away. The churches in India will be asked to make proposals for a replacement.

9) Mr Thomas Hyeono Kang (M/L/Y) from the Evangelical Church of the Lutheran Confession in Brazil is considering resigning from the executive committee and probably also from the central committee because of professional obligations. Mr Kang and his church have asked for and received information about the process.

10) Ms Valeria Fornerone (F/L/Y) from the Waldensian Church has resigned from the central committee for professional reasons. The church has put forward the name of Rev. Michel Charbonnier (M/O) to replace her.

The sub-committee agrees with the proposal of the church and recommends that: the central committee elect Rev. Michel Charbonnier and asks the general secretary to invite him to the 2016 central committee meeting.

This recommendation was approved by consensus.

Permanent Committee on Consensus and Collaboration

H.E. Archbishop Dr Nareg Alemezian, Armenian Apostolic Church, Cilicia, has resigned from the Permanent Committee. As was agreed by the Oriental Orthodox family of churches in Busan, the name of Dr Abba Haile Mariam Melese Ayenew, Ethiopian Orthodox Tewahedo Church was put forward to replace him.

The sub-committee recommends that the executive committee forward this name to the central committee at its meeting in June 2016.

This recommendation was approved by consensus.

ECHOS Commission on Youth in the Ecumenical Movement

Ms Sara Cruz Monteiro (F/L/Y) a member of the commission from the Methodist Church in Brazil has resigned. In a letter dated 4 August 2014 the church put forward the name of Ms Larissa Ribeiro de Aguiar Garcia (F/L/Y) as her replacement.

The sub-committee recommends that the executive committee forward this name to the central committee at its meeting in June 2016.

This recommendation was approved by consensus.

Commission on Faith and Order

Rev. Dr Robert Welsh (M/O) a member of the commission from the Christian Church (Disciples of Christ) in the United States has resigned. The church has put forward the name of Prof. Dr Kristine A. Culp (F/L) as his replacement.

Ms Janna Hunter-Bowman (F/L) a member of the Mennonite World Conference has declined her appointment on the Commission. The name of Ms Anne-Cathy Graber (F/L) has been sent to WCC to replace her.

The sub-committee recommends that the executive committee forward these names to the central committee at its meeting in June 2016.

This recommendation was approved by consensus.

Commission of the Churches on International Affairs (CCIA)

Rev. Dr H. Mvume Dandala (M/O), a member of the Methodist Church of Southern Africa, moderator of CCIA, has resigned from the commission for health reasons. After consultation with church leaders in Africa, Rev. Frank Chikane (M/O), a member of the Apostolic Faith Mission of South Africa (Pentecostal), is proposed to replace him as moderator of the commission.

The sub-committee recommends that the executive committee forward the name of Rev. Frank Chikane as moderator of the CCIA to the central committee.

This recommendation was approved by consensus.

Bishop Opoko asked if the office of the moderator of CCIA was deliberately assigned to a certain area. He is asking for clarification about the rules.

Dr Tveit shared that there is no rule about this. There was, however, the intention to reach a balance in the total distribution of moderators of commissions. CCIA was the commission with an African moderator. It was also seen as proper to have someone from southern Africa appointed for this role. The proposed new moderator also has strong qualifications for this role, including in the Programme to Combat Racism, and work in southern Africa. There are letters of recommendation and support from member churches in Africa, and from the All Africa Council of Churches.

Bishop Opoko wanted clarity in the minutes: we should clearly note “from the same area and with the same qualification”.

Dr Tveit shared that this was in the background information given to the nominations sub-committee, and it will also be in the information given to the central committee. It is clear that the final decision will be with the central committee.

Dr Quawas stated that he did not object but that he wanted to be transparent and note that the appointee belongs to a church which is not a member church of the WCC.

Dr Tveit reiterated that this is an appointment that has to be made by the central committee. And the name has now been forwarded for their consideration.

Assembly Planning Committee

(a) The sub-committee, in principle, agrees with the proposed composition of the committee and recommends that the total number of central committee members should be greater than twelve (12). It leaves the final total number to the discretion of the general secretary.

(b) The sub-committee recommends that the executive committee confirm the composition of the APC and make proposals so that the general secretary can develop a roster and submit it to the executive committee to be forwarded to the central committee for decision at its meeting in June 2016.

These recommendations were approved by consensus.

Assembly Worship Planning Committee

(a) The sub-committee, in principle, agrees with the proposed composition of the committee and recommends that the total number of central committee members should be greater than two (2). It leaves the final total number to the discretion of the general secretary.

(b) The sub-committee recommends that the executive committee confirm the composition of the AWPC and make proposals so that the general secretary can develop a roster and submit it to the executive committee to be forwarded to the central committee for decision at its meeting in June 2016.

These recommendations were approved by consensus.

Reference Group on Inter-religious dialogue and cooperation

The sub-committee recommends that the executive committee:

(a) confirm the creation of a new reference group;
(b) approve its Terms of Reference (appendix 3); and
(c) offer suggestions to the general secretary for its membership.

H.E. Metropolitan Prof. Dr Gennadios of Sassima suggested a date be added, so that it is done by the end of March 2016, which would be before the next meeting of the leadership of the central committee.

This recommendation was approved by consensus.

9.5.9 MID-TERM ELECTIONS

The sub-committee recommends that the presentation of the chart of current executive committee members be adjusted for clarity of categories, grouping those offices that are not subject to rotation together.

This recommendation was approved by consensus.

The sub-committee affirms the discussion in closed session regarding the principles and process outlined for the mid-term election of the executive committee, noting the importance of regional conversations and consultation according to what has been agreed on in the various WCC regions and sub-regions. The general secretary will send a letter to the central committee members and churches.

Those current executive committee members who will not be seeking another term are invited to be in conversation with the general secretary.

9.5.10 UPDATE ON INCOME DEVELOPMENT

The sub-committee discussed the issue of financially non-active member churches.

It was noted that there needs to be consultation with the REOs and NCCs as well as other member churches from the region to see what relevant and accurate information can be gained about these churches.

> **The sub-committee recommends that the executive committee review the matter and refer the policy on financially non-active member churches to the central committee meeting in June 2016, with a list of member churches not fulfilling their membership obligations nor being active in the fellowship in other ways.**

This recommendation was approved by consensus.

9.5.11 BY-LAWS OF THE COMMISSION ON WORLD MISSION AND EVANGELISM

Proposals made by the commission:

> 2.2.3 change the title of the coordinator of the mission and evangelism team to "Director" of the Commission.
>
> 3.2.1 retain the phrase "including issues relating to health and healing, community and justice".
>
> 3.2.5 add the phrase "and the ecumenical journey together towards life through joining in the mission of the Holy Spirit".
>
> 3.3.7 to read the Commission "shall normally meet every 24 months".
>
> 4.2.2 change the title of the coordinator of the mission and evangelism team to "Director" of the Commission.-
>
> **The sub-committee recommends that the executive committee approves all the above mentioned proposed amendments.**
>
> These recommendations were approved by consensus.
>
> **The sub-committee recommends that the executive committee forwards the following alternative proposals to the commission:**
>
> 3.2.10 To set up ad hoc task groups and working groups to address specific issues related to mission and evangelism, subject to availability of funds.
>
> **3.3.1. To remain as it currently is**
>
> **(Under a new number)** The outgoing Commission shall propose six persons among its members to serve another term, and submit their names to the Central Committee for decision for the continuity of the Commission's work.

3.3.6 The commission may appoint (…) include the officers. The executive group may appoint advisors to the commission as needed.

This recommendation was approved by consensus.

These amendments will go back to the CWME and with agreement from the commission, the final version of the by-laws will be submitted to the central committee for action.

The report as a whole was approved by consensus.

10. Future Central Committee and Executive Committee Meetings

10.1 2016 Central Committee Meeting in Trondheim, Norway

Dr Berit Hagen Agoy, General Secretary, Council on Ecumenical & International Relations (Church of Norway) offered an update on the upcoming central committee meeting, which will take place in Trondheim, Norway. The city was founded as a centre for trade, and also a centre for missionary activity. The water is very close to people. There are many beautiful buildings, made of wood.

In 1030, just outside Trondheim, there was a battle and one of the kings who fought for power was named Olav. He was killed during this battle. In a simple history, people will say that 1030 was the year the church was established in Norway. Olav was made a saint the year after he passed away.

He is everywhere, and people are very proud of him. When the reformation came in 1537, Norway became a Lutheran state. The Catholic Church was broken down, and later, Catholics were prevented from coming to Norway. It wasn't until 1850 that the Catholic Church was re-established in Norway. There is a revival of the pilgrimage movement. It therefore fits very well that the WCC and the PJP will be coming to Trondheim. The church there wants to be a centre for pilgrimage.

Dr Agoy shared that if you are a pilgrim, you need to pass through some mountain areas. The Christian Council of Norway is arranging a four-week pilgrimage, ending on the day when the central committee meeting starts; people are welcome to participate in this. Last summer, there were also some pilgrims for climate justice.

There is a pilgrimage centre in Trondheim. It provides cheap accommodation and one can meet other pilgrims. All of the stewards will stay in this building, and so they will have their own centre; as well, they will have a youth gathering connected to the centre.

She noted that the hotel is right beside the river in the middle of the town. It takes 15 minutes to walk to the cathedral. It is nice during the evenings, particularly in June, which is mid-summer. You will see the sun until 11:00 in the evening. The hotel is a very well-equipped conference centre, and all of the meeting rooms have windows where you can look out onto the river. The hotel has gotten awards for having the best breakfasts of the hotels in Norway. They are very proud of the local food.

Dr Agoy noted that we will not only visit the big cathedrals, but will also visit many smaller and local congregations, particularly on the Sunday.

People of the town are very proud of their town and of St Olav, and are keen to show hospitality. The committee is very warmly welcomed.

Dr Tveit shared that it will be at the newest hotel in Norway. The diocese negotiated a rate that will be the same as in Bossey, including breakfast. They have offered seminar and meeting rooms for free. The WCC also received a government grant for the meeting. Please do not spread the news that it will be expensive to go to Norway. Norway is not necessarily expensive – alcohol is expensive, but clean and fresh water is free. Dr Tveit shared that it is also an ecumenical event; it is not only for the Church of Norway. On 23 June, the national cathedral will celebrate the 25th anniversary of the blessing of the king. Normally it would be the 22 June, but the king agreed to change his ceremony to the 23 so that we could have our opening on 22 June.

H.E. Metropolitan Prof. Dr Gennadios of Sassima reminded the group that in August 1985, Faith and Order met in Stavanger, Norway. The Conference of European Churches also had their assembly in Trondheim a few years ago. Several bilateral dialogues have taken place in Oslo and other places in Norway.

10.2 DATES AND VENUES FOR UPCOMING MEETINGS

Bishop Dr Swenson moderated a hearing session. Dr Tveit spoke about the dates for the upcoming meetings.

He noted when the executive met in November, it was suggested that the 2016 executive meetings would be as follows:

- 10-16 April 2016, in China
- 18-23 November 2016, in Geneva

After consultation with the leadership of the central committee and the hosts in China, Dr Tveit suggested that the meeting proposed for April be cancelled, trusting that the necessary preparations for the central committee meeting would be completed at this current meeting. The second proposal would be to have a meeting of the executive before the central committee in June. The third, that the November meeting take place in China.

Dr Quawas asked if this would this affect the plans for Jordan in 2017. Dr Tveit shared that there will be two meetings in 2017: one in Geneva and one in Jordan.

Members of the executive welcomed the idea of having the November 2016 meeting in China, and to cancelling the April 2016 executive committee meeting.

11. Closing Actions

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a general session.

11.1 EVALUATION OF THE MEETING

There was an evaluation form that members of the executive committee were encouraged to complete. Dr Quawas clarified that the evaluation should also include staff, and not just members of the executive committee.

Dr Abba Haile Mariam Melese Ayenew thanked the group for a wonderful meeting that provided a lot of instruction. He has learned many things from everyone, and he learns more at every executive committee meeting. Worshipping was wonderful and spiritual. It was good to worship in diversity and unity. He offered his thanks to all moderators and to the general secretary for their leadership; he also expressed thanks and appreciation to staff.

Rev. Dr Hielke Wolters (Associate General Secretary, Associate General Secretary for Unity, Mission and Ecumenical Relations) shared that he accepted to have his contract extended for a few more months, so that he will attend the next central committee meeting. He believes that this executive committee meeting showed that we are increasingly working well together. After the assembly, it took us a little while to get used to the work. Now, we are working together quite well, and this is important. At the same time, we realize that, it is difficult to give leadership to an organization that is a fellowship. We need feedback from those who are in the fellowship to know whether we are on the right track or not. It is his feeling that members of the governing bodies have a good sense of where they want the staff to go; he thanked them for this. He has served the WCC for eight years and noted that in that time, there were different kinds and styles of meetings, but increasingly staff feel supported by the executive and central committee.

Dr Hutabarat-Lebang appreciated this meeting. She noted that we know each other better, we trust each other, and there is more openness now. This has a significant influence on the quality of our work. We can talk more, be relaxed and enjoy our fellowship. This allows us to express our feelings because we trust one another. She thanked everyone for the preparation of materials. They have been excellent and sent well ahead of time. Staff are helpful in terms of providing information. She would like to express her appreciation to staff and especially to the leadership of the WCC.

Ms Tautari observed, as a consensus facilitator, that we have really grown as this executive committee continued to meet. We are listening with the intent to understand, and not only to reply. This is a significant difference, and it has been demonstrated here and in other meetings. The leadership of the meeting has enabled and empowered members to speak freely and frankly in order to make effective decisions.

Bishop Opoko also wanted to commend the staff and the way they have been helpful and shown dedication and committee. He also wanted to commend the moderators and vice-moderators for the able ways they navigated the discussions. They never demonstrated an authoritative way; they enabled everyone's contributions. He also wanted to commend the general secretary who was able to clarify issues, even if the issues came to him as a confrontation. He explains well. The deputy general secretary is also very helpful in sharing information. He also wanted to appreciate Dr Quawas, a member of the executive, because he is a parliamentarian. When he said that he is ready to rotate off, then he hopes that the leadership of the central committee will think about a role for the parliamentarian. It is helpful to have this role. He also extended appreciation for the minute-taker, Ms Adele Halliday. He noted that it takes great discipline to do what she is doing. A round of applause was extended to everyone.

He blessed everyone for their work, and thanked them for their support and solidarity for the recent events in Nigeria. He noted that they are a global family: Beirut, Paris, Nigeria. We pray that God`s kingdom will come so that we will have a peaceful society.

Dr Tveit shared that he would like to use the word "solid" to describe this meeting. It is an organization that is showing solid progress and support. There is also very solid work done by members of the executive committee. There are not big controversies or big difficulties; this is a sign that they are doing serious work; they are doing solid work. He offered thanks to staff reminding that the preparation starts many months beforehand. He would also recommend this way of working – a combination of staff preparing and people from the leadership preparing. But he also wanted to express his feelings about a very solid fellowship, which has been experienced these days by our work and in our different experiences, formal and informal encounters with one another. He shared that he

is quite optimistic about the WCC, and this affirms his feeling that this is a good time for the Council and a time when we can do solid work together for the churches and for the world that we are living in together. He invited everyone to his home following the meeting for a time of fellowship.

11.2 APPRECIATIONS

H.E. Metropolitan Prof. Dr Gennadios of Sassima expressed his deep thanks to staff and everyone involved in the meeting. He also expressed his thanks to Dr Agnes Abuom, to Bishop Dr Mary Ann Swenson, and the general secretary. He shared thanks for all of the preparation that began months before this meeting. He noted that we will meet again in 6 months-time in Norway.

It was sad that we had this meeting in a period where people in Paris, the country next-door, are experiencing a dramatic situation. Our prayers need to accompany innocent victims. As we will celebrate the incarnation of our God in the Christmas period, we need to keep in our prayers all who will not have Christmas this year.

He offered a suggestion that when we have future meetings at Bossey, that we extend an invitation for the students to attend at least one of the sessions so that they see how governance is functioning. He reflected that this could be part of their ecumenical learning.

11.3 CLOSING

H.E. Metropolitan Prof. Dr Gennadios of Sassima offered a moment of silence, and then a closing prayer.

The meeting was adjourned at 16:17.

APPENDIX I: LIST OF PARTICIPANTS

Officers:	Dr Agnes Abuom	Moderator
	H.E. Metropolitan Prof. Dr Gennadios of Sassima	Vice-Moderator
	Bishop Dr Mary Ann Swenson	Vice-Moderator
	Rev. Dr Olav Fykse Tveit	General Secretary

Members:

H.E. Archbishop Dr Nareg Alemezian
Dr Abba Haile Mariam Melese Ayenew
H.E. Archbishop Dr Vicken Aykazian
Bishop Samuel Robert Azariah
Rev. Dr Hyun Ju Bae
Bishop Petra Bosse-Huber
Dr Ulysses Burley III
Rev. Dr Paul Gardner
Archpriest Mikhail Goundiaev
Rev. Dr Henriette Hutabarat-Lebang
Rev. Baoping Kan
Prof. Dr Marina Kolovopoulou
Rev. Martina Viktorie Kopecká
Rev. Taaroanui Maraea
H.E. Metropolitan Prof. Dr Nifon of Targoviste
Bishop Dr Chibuzo Raphael Opoko
Bishop Simo Peura
Dr Audeh B. Quawas
Rev. Dr Sharon Watkins
Bishop John F. White

Advisers:

Dr Berit Hagen Agoy, Church of Norway
Mr Sushant Agrawal, ACT Alliance
Mr Alan Bittiner, Audit Committee
Rev. Dr Susan Durber, Faith and Order Commission
Bishop Dr Mor Geevarghese Coorilos, Commission on World Mission & Evangelism
Rev. Prof. Dr Fernando Enns, Reference Group on Pilgrimage of Justice & Peace
H.G. Bishop Irinej of Australia & New Zealand, CC Nominations Committee
Dr John Nduna, ACT Alliance

Apologies:

Rev. Dr Micheline Kamba Kasongo
Mr Thomas Hyeono Kang

Consensus: Ms Tara Tautari

Minute-Writer: Ms Adele Halliday

Staff:

Archpriest Dr Daniel Buda
Mr Doug Chial
Ms Catherine Christ-Taha
Ms Elaine Dykes
Ms Marianne Ejdersten
Mr Mark Johnson
Mr Georges Lemopoulos
Rev. Prof. Dr Odair Pedroso Mateus
Prof. Dr Isabel Phiri
Rev. Garland Pierce
Mr Peter Prove
Fr Prof. Dr Ioan Sauca
Rev. Dr Hielke Wolters

APPENDIX II: MEMBERSHIP OF SUB-COMMITTEES

Programme
Dr Agnes Abuom
Dr Abba Haile Mariam Melese Ayenew
Bishop Petra Bosse-Huber
Dr Ulysses Burley III
Rev. Dr Henriette Hutabarat-Lebang
Prof. Dr Marina Kolovopoulou
Rev. Dr Sharon Watkins (moderator)

Advisers
Mr Sushant Agrawal (ACT Alliance)
Metropolitan Dr Mor Geevarghese Coorilos (CWME)
Rev. Dr Susan Durber (F&O)
Rev. Prof. Dr Fernando Enns (PJP, EEF)
Ms Martina Viktorie Kopecká (Echos)
Dr John Nduna (ACT Alliance)

Finance
H.E. Archbishop Dr Vicken Aykazian (moderator)
Rev. Dr Hyun Ju Bae
Rev. Dr Paul Gardner
Archpriest Mikhail Goundiaev
Rev. Taaroanui Maraea
Bishop Dr Chibuzo Raphael Opoko
Bishop Dr Mary Ann Swenson

Public Issues
Dr Agnes Abuom
H.E. Archbishop Dr Nareg Alemezian
Rev. Dr Hyun Ju Bae
Bishop Petra Bosse-Huber
H.E. Metropolitan Prof. Dr Nifon of Targoviste (moderator)
Dr Audeh B. Quawas
Rev. Taaroanui Maraea

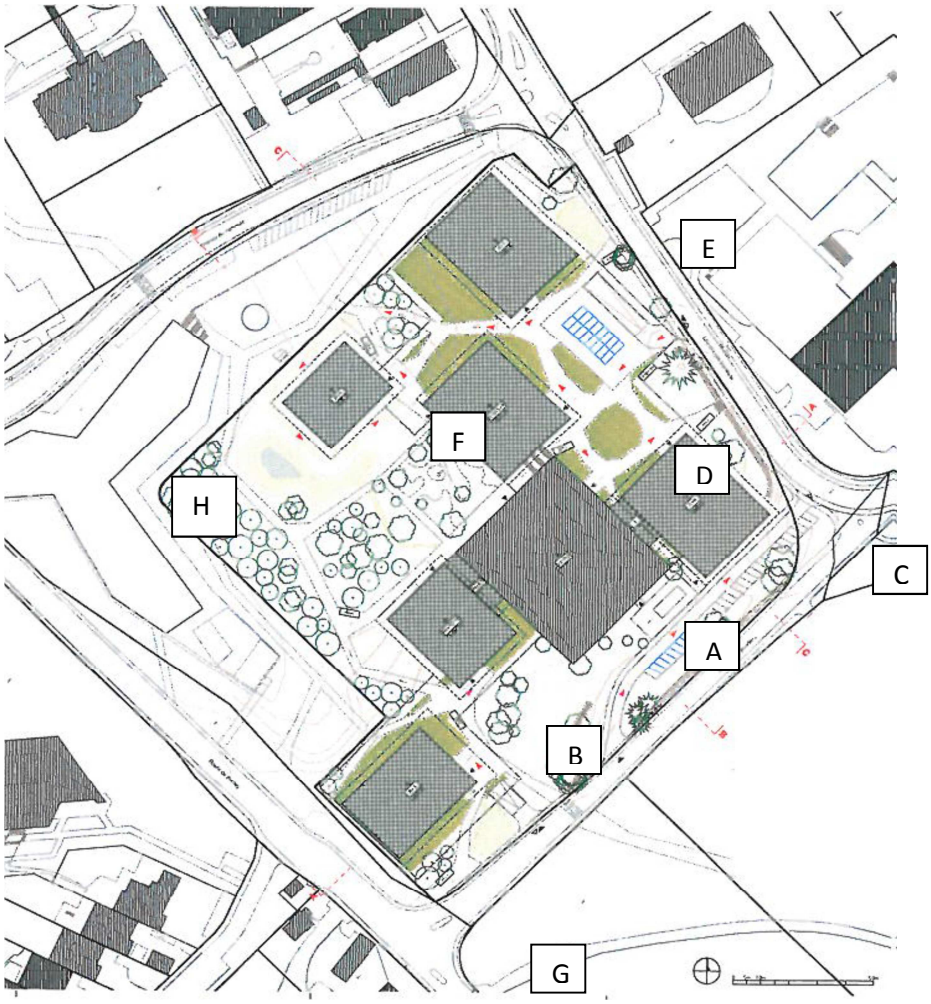
Staffing, Personnel and Nominations
H.E. Archbishop Dr Nareg Alemezian
Bishop Samuel Robert Azariah
H.E. Metropolitan Prof. Dr Gennadios of Sassima (mod)
Rev. Baoping Kan
Ms Martina Viktorie Kopecká
H.E. Metropolitan Prof. Dr Nifon of Targoviste
Bishop Simo Peura
Dr Audeh B. Quawas
Rev. Dr Olav Fykse Tveit
Bishop John F. White

Adviser
H.G. Bishop Irinej of Australia and New Zealand

APPENDIX III: UPDATE ON THE WCC BUILDING DEVELOPMENT PROJECT

On 10 November 2014, the WCC's Area Development Plan (ADP) for *Green Village* was filed with the Geneva department of town planning. One year later, the ADP, which defines building volumes, the layout of the estate and access, together with the required environmental impact studies, remains under formal review by the responsible authorities. There is expectation that approval will be issued in June 2016.

Extract from WCC's ADP for *Green Village*, with references noted for buildings



A: Offices and Chapel 4,245 sqm
B: Ecumenical Centre offices 7,935 sqm
C: Offices for WCC's tenants 12,640 sqm
D: Offices and commercial area 9,040 sqm
E: Offices 13,990 sqm
F: Apartments 6,010 sqm
G: Hotel-residence 7,840 sqm
Car park spaces: 680 spaces
H: *Global Fund's headquarters*, on neighbouring plot; and now under construction

Progress with the authorities' formal review
Although our documents were delivered to the local authorities on 10 November 2014, following some initial delay in the town planning department, the formal technical reviews did not commence until 18 March 2015. While preliminary opinions were received from various departments concerned, the technical review had not been completed by June 2015, as had been hoped. On 12 July 2015, new regulations came into force concerning the documentation and processes required for approval of an ADP, resulting in the requirement to re-document aspects of the plans, and to deliver additional studies, such as a soil analysis. In addition, the new rules introduce the requirement for a process of

dialogue and consultation on new projects to be led by the department of town planning. A meeting is therefore to be organised with neighbours of the Ecumenical Centre, in order to present *Green Village*. An advantage of this process may be a reduction in the time required in the next phase, when the project is subject to public review. There may therefore be some compensation for the perceived delay in the process at this stage.

Building project timeline
The timeline reported at executive committee in November 2014 is still considered feasible, and shows that a building sale could be concluded in June 2017, with a building permit.

		Completion dates, estimated and actual			
		Actual	Development contract, signed 30.5.12	Reported at central committee July 2014	Reported at executive committee Nov 2014
Phase	**Description**				
0	Preparatory: assessment of buildings	31.12.12	30.9.12	31.12.12	31.12.12
1	Architects' competition	31.10.13	30.6.13	31.10.13	31.10.13
	Delivery of ADP to Canton	30.11.14	*30.9.13**		
2	Canton & Conseil d'Etat adopt ADP	*30.6.16*	30.9.14	1.1.16	30.6.16
	iterative phases	*remains expected date*			
3	Building permit adopted		30.9.15	31.12.16	30.6.17
4	Financial objective for sale defined		31.12.15	30.11.16	31.5.17
5	Commercialisation; investor designated		31.3.16	31.12.16	30.6.17
6	Delivery of building		31.3.18	31.12.18	30.6.19

*****Date not in development contract, but defined in the rules for the architects' competition as being 40 days after end of competition. Additional time was required because of State request to consider additional housing; and because of detailed traffic study required, given that the ADP includes more than 500 car park places.

Comparison with the *Global Fund* project timeline
The *Global Fund* construction project, on the neighbouring plot, is also led by Implenia, under a development contract. Following an architectural competition, the ADP for that project was filed in early 2011 with the authorities. The ADP was approved in mid-2014, three and a half years later, following negotiations to resolve initial objections from residents to the traffic impact. Building permits were obtained in mid-2015, and the construction site has opened this month.

If the same timeline were to apply, then the *Green Village* ADP might be approved only in mid-2018, with building permits in 2019. The *Green Village* project includes more than double the area of gross floor space than the *Global Fund* project.

Financial profile of *Green Village*
In our report in June 2015, it was mentioned that the financial profile for the project, initially prepared in May 2012, would be updated by Implenia in September 2015. The task has been postponed until December 2015. The update will take account of:

- the buildings as now defined, including the residential building, with its regulated land sale price;
- the increased land utilisation ratio (from 1.7 to 1.82);
- market evolution with regard to rent in CHF/m2, and capitalisation ratios;
- the likelihood that the first building transactions may be the residential building and hotel-residence, rather than office buildings "D" and "E", and the capital which might then be generated for loan repayment; and

- the estimated cost profiles of the *Green Village* buildings.

Only with elements from this study may WCC adequately assess its own financial obligations, strategy and expectations for the period 2017- 2020 and onwards. During this meeting of executive committee, however, the finance sub-committee will review WCC's current general reserves projections, and make recommendations concerning transfer to the *Designated Fund for the Building Project*, to ensure that interest on the CHF 24 million loan, with annual interest at 1.3%, and maturing and renewable in March 2017, may be covered well beyond that date.

Other steps in progress
An amendment to the notarial act confirming the increased land utilisation index of 1.87 on both of the neighbouring plots, subject to approved ADPs, was signed by the WCC on 28 September 2015, and was delivered by the notary for signature by the State of Geneva.

Following independent legal opinion obtained, WCC has delivered to Implenia on 23 October 2015 its proposed terms for exchange of certain easements between the WCC and the State of Geneva, owner of the neighbouring plot, so that the latter may use its land most effectively, adding an attic level to the *Global Fund* building, while WCC would benefit from the promise of required easements for *Green Village*, subject to obtaining the ADP and the future building permits.

WCC has rights and obligations as owner and lessor under more than 80 rental contracts at present. A legal audit of the rental contracts is planned for early 2016, to assess the strategy for management of the rental business during a first demolition phase in 2018-2019, and to anticipate and address potential issues emerging.

In relation to the construction site for the *Global Fund* building, opened on 2 November 2015
An agreement was signed on 30 October 2015 between Implenia and the WCC agreeing terms for the use of a margin of WCC's land during the *Global Fund* construction, and defining the set-up of the construction site, including the continued functioning of the footpath from the Route de Ferney to the Salève wing.

On 8 October 2015, at our request, at an open meeting in the Ecumenical Centre, Implenia presented the timeline for the construction of the *Global Fund* building to WCC, related organisations and tenants. The standards applying for limiting construction noise were presented. Regular information bulletins about the construction works are now being shared with staff, related organisations and tenants. In addition, a communication process has been implemented to ensure that requests raised by WCC or other organisations concerning the construction works are addressed satisfactorily with Implenia wherever possible, and in all cases responses returned.

APPENDIX IV: STATEMENT ON SITUATION IN ISRAEL AND PALESTINE

As Jesus approached Jerusalem and saw the city, he wept over it and said, "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes."
Luke 19:41-42 NIV

The World Council of Churches (WCC) has long proclaimed a vision of peace with justice in Israel and Palestine based on mutual recognition, dialogue and understanding, and the effective implementation of a two-state solution leading to the two nations – Israelis and Palestinians – living alongside each other in peace and security.

The WCC executive committee, meeting in Geneva, Switzerland, on 13-18 November 2015, accordingly expresses its grave concern at recent developments in Israel and Palestine, involving renewed violent attacks against people of both communities and measures entailing long-term time division of access to Al-Aqsa mosque and affecting access to other holy sites. Such measures further diminish hope in the realization of this vision.

Neither the spate of individual violent attacks against Israelis, nor the violent response and extra-judicial killings that have followed, can be condoned. They further undermine hopes for peace, already seriously diminished by the perpetuation of the illegal occupation of the Palestinian territories, successive restrictions and impositions, growing settlement activity, impunity and the international community's inadequate response. We are deeply concerned that this heightened sense of hopelessness and frustration risks generating further uncontrolled waves of violence, with tragic consequences for the people of the region.

The executive committee affirms the WCC's rejection of violence and injustice, and reiterates its frequent call for respect for the human rights for all people of the region, regardless of their national, ethnic or religious identity. We renew the WCC's denunciation of the occupation, as the key obstacle to peace. Ending the occupation is an essential foundation for any long-term, sustainable and just peace in the Holy Land. Further delay in achieving this end and fulfilling previous commitments can only lead to further loss of hope and trust, to the great detriment of both peoples.

The current spate of violence especially focuses on Jerusalem and access to the holy places. The executive committee therefore stresses the need for all political and religious leaders to respect the status quo of the Holy Land. The holy sites should not be instrumentalized in the political struggle between the Palestinian people and the Israeli occupation. The executive committee reaffirms and holds fast to the vision of Jerusalem as an open city, a city of two peoples and holy to three religions.

At this time of renewed violence and increased desperation, the executive committee expresses its solidarity with all those who seek peace in the region in the face of entrenched and intractable injustice. We pray for the witness and ministry of the churches and Palestinian Christians who continue to work for peace between the communities, for an end to occupation, for realization of the legitimate national aspirations of the Palestinian people, and for justice and peace to reign between Palestinians and Israelis, and between Muslims, Jews and Christians. We call for strengthened international ecumenical support for the continued presence and ministry of the Palestinian Christian community and the churches of the region.

The executive committee underlines in this context the significance of the WCC's commitment to accompanying the churches and people of the region, expressed especially through the Jerusalem Inter-Church Centre (JIC), the Palestine Israel Ecumenical Forum (PIEF), and the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI).

We call once again on the international community to ensure implementation of all relevant UN commitments and resolutions, and to act decisively for a just and sustainable peace in Israel and

Palestine, addressing not merely the symptoms of frustration and disillusionment born of inaction, but the root causes of this tragic conflict.

APPENDIX V: MINUTE ON ELECTION IN MYANMAR

The executive committee of the World Council of Churches (WCC) meeting in Geneva, Switzerland, 13-18 November 2015, welcomes the peaceful election process recently concluded in Myanmar.

The WCC has in previous years repeatedly expressed its grave concerns about reported widespread human rights violations, military dictatorship, and lack of free and fair elections in Myanmar – especially following the annulment of the 1990 general election.

Today, the WCC executive committee joins the churches and all people of Myanmar in celebrating an election process conducted and concluded successfully and peacefully. The election was widely acknowledged as largely free and fair, and was the first openly contested election in Myanmar in 25 years, and the country's first national vote since the introduction of a nominally civilian government in 2011, ending nearly 50 years of direct military rule.

The executive committee recognizes the historic nature of both Aung San Suu Kyi's leadership of the nation towards democracy, and current President Thein Sein's leadership in acknowledging the democratic choice exercised by the people of Myanmar. We call upon all political leaders in Myanmar to work together for a smooth government transition, for the political, social and economic progress of the country, and for the realization of human rights for all its people.

In this regard, the executive committee notes with great regret that the Muslim Rohingya community and some other minorities in Myanmar continue to be denied recognition as citizens, and represent hundreds of thousands of people excluded from the recent democratic process, and subjected to discrimination and marginalization in Myanmar. We call on the new government to deal with this concern, and to ensure respect for the human rights of all people in Myanmar.

APPENDIX VI: REPORT OF THE AUDIT COMMITTEE

This report covers the work of the audit committee since its last report to executive committee in June 2015. The committee met on 12 November 2015 to discuss the audit plan for the financial year 2015 with the auditors, and to review the current financial situation with staff.

I Audit matters

(i) Audit plan 2015

WCC's auditor, PricewaterhouseCoopers (pwc), confirmed that the interim audit will take place in early December. Among the selected areas for review were contributions management, procurement and Ecumenical Centre facility management. In addition, there will be review to ensure that financial statements and disclosures for 2015 will comply fully with new requirements introduced in the recent revision of the Swiss Accounting Law. The auditors confirmed that the aim would be to issue the audit report by the end of April.

(ii) Special project audits

Six special project audits are to be mandated for 2015. The committee has requested to be kept informed of the profile of the additional mandates, and has required that the final special audit reports be received by the audit committee.

II Points arising from review of current financial situation

(i) Staff benefits

In its last report, the audit committee had recommended that 2015 budget adjustments affecting staff benefits be discussed at executive committee in June 2015. The committee noted that the draft budget 2016 included employer pension fund contributions at 10%, in accordance with the recommendation of the finance sub-committee in June 2015.

The audit committee questioned whether governing bodies are kept informed of the situation of the pension fund provider, *Profond*, in order to monitor the quality of the fund and level of risk. The mandate of the WCC pension fund committee requires that a report be made annually to the finance sub-committee. The last report was made in July 2014.

The audit committee requests that executive committee take note that the finance sub-committee should receive a report from the WCC pension fund committee at the next meeting.

(i) Offices outside Switzerland

The audit committee noted that there were a number of management issues currently being addressed in relation to the offices of EHAIA and of EAPPI. The committee reviewed a report on compliance with the policy for offices outside Switzerland, which will also be shared with executive committee, for the attention of the finance sub-committee. The current status on issues raised by pwc in the special project audit for EHAIA 2014 was reported. Not all issues are resolved at present.

The committee considers that management should bring a satisfactory conclusion to the issues, which, unaddressed, could present both financial and reputational risk. The committee requests that it be kept informed of the steps taken.

III Other matters

(i) Fraud risks and controls

The committee received the annual review of fraud risk prepared by the staff as required by its terms of reference. The staff confirmed that there were no instances of fraud to be reported.

(ii) Due diligence review of WCC accounting policies

The audit committee received a report on the WCC accounting policies, which will be shared with executive committee. The audit committee confirmed with the auditors the fact that the accounting policies are sufficiently detailed, and follow closely the International Financial Reporting Standards. There was no recommendation for change to the policies.

(iii) List of reports for annual review by the audit committee

The committee requested that for good order, staff prepare a list of the different reports which require to be reviewed by the audit committee on an annual basis.

APPENDIX VII: POLICY FOR APPROVAL - INTEGRATED POLICY FOR THE ECUMENICAL INSTITUTE AT THE CHÂTEAU DE BOSSEY

Introduction

During its meeting in February 2010, the executive committee requested the general secretary to develop policies on decision-making concerning the business management of the Ecumenical Institute and its conference facilities and also on Bossey as a preferred place for meetings. The general secretary developed a policy reviewed by the executive committee during its meeting in Edinburgh, in September 2010.

During its meeting in July 2014, central committee required that an integrated strategy for the Château de Bossey be prepared for review by executive committee; and in November 2014, the executive committee requested that the document be presented at the next executive committee meeting.

In June 2015, the finance sub-committee reviewed the draft policy, as presented below, and considered that the policy set out well the integration of the work of the Institute within the WCC. It was noted that the section II, related to management, lay within the responsibility of the general secretary. Executive committee required that the draft policy be finalized and submitted for approval by executive committee in November 2015.

The draft includes the strategic objectives for the coming years, the transversal approach to work with other teams, introduced from 2014, and revises and incorporates the *Policy on managing the Ecumenical Institute at Bossey* as approved by the general secretary in 2011.

Suggested actions:

The executive committee

- *receives the revised policy*
- *approves the overall strategy in section I*
- *reaffirms that the general secretary is responsible for the management of the Ecumenical Institute, and for approval of the management policy in section II*
- *confirms the role of the general secretary in:*
    - *setting financial objectives which maintain the Ecumenical Institute primarily as a place of study and ecumenical encounter; and*
    - *defining lines of accountability for the management of the Ecumenical Institute and all activities at the Château de Bossey.*

Draft Integrated Strategy for the Ecumenical Institute at the Château de Bossey

The Ecumenical Institute is situated at the Château de Bossey. The Institute offers academic courses of study in ecumenical formation in association with the University of Geneva. In addition, there are facilities for seminars and conferences with guest house accommodation for visitors. In 2011, the Council invested in new guest house and conference facilities, which were inaugurated in February 2012.

The Associate General Secretary for Ecumenical Formation is the director of the Ecumenical Institute, and as such is delegated with responsibility for all activities on the estate.

The integrated strategy for the Ecumenical Institute at the Château de Bossey is presented in two sections:

I Overall strategy
II Management policies

I Overall strategy

1. Programmatic objectives and indicators, 2014-2017

1.1. Ecumenical Institute Bossey

Programmatic objective: Ecumenical intercultural leadership training has been provided to enhance the capacity of younger generations in order to promote unity and cooperation among churches in their own context.
Indicators of results by the end of 2017:

- 35 students from WCC member churches, Roman Catholic, evangelical, Pentecostal and charismatic from different regions gradate every year
- 5 years after graduation, at least 90% of students have taken up leadership positions in their churches or ecumenical organisations.

1.2. Continuing Ecumenical Formation
Programmatic objective: The awareness of the Churches of the ecumenical implications of societal and ecclesial changes has been sharpened by offering them help and support to engage in dialogue and cooperation among themselves and others who share the same values and aspirations.
Indicators of results by the end of 2017:

- At least 5 short term courses have been organised annually
- The numbers of churches and external partners participating in the courses show that the subjects proposed found wider resonance and ownership
- 90% of participant evaluations confirm improved knowledge and discernment of the issues addressed.

2. Working in an integrated way with transversal issues, and with other programmatic areas

The transversal issues shape the work of the programmatic areas, including Ecumenical Formation. The transversal issues are identified from 2015 as Relations with Member Churches, NCCs and REOs; Youth engagement in the ecumenical movement; the Just Community of Women and Men; Inter-religious dialogue and co-operation; and Spiritual life. At the Ecumenical Institute, seminars are planned and implemented with WCC executive staff from other teams, bringing together expertise from different areas. Seminar costs may be budgeted in the cost centres of the transversal issues, or in other programmatic areas.

3. Commission on Ecumenical Education and Formation

The EEF by-laws (*Executive committee June 2015, Doc 10.1*)) define the aims and functions of the Commission as follows:

"The Commission shall, therefore, in collaboration with churches and networks and through the projects of the ecumenical education and formation programme:

2.2.1 Foster the understanding and practice of ecumenical learning;
2.2.2 Support the churches' ministry of ecumenical education and formation within the Christian community and the world;
2.2.3 Promote ecumenical theological education and ministerial formation, helping congregations and church related institutions to be inclusive learning communities;
2.2.4 Form ecumenical leaders, both clergy and lay, for service in parishes, classrooms and ecumenical centres around the world through the Ecumenical Institute of Bossey;
2.2.5 Reflect on and respond to emerging educational needs and developments."

The Commission is advisory to the central committee through the programme committee.

4. WCC financial strategy 2014-2017

The Financial strategy 2014-2017, approved at central committee in July 2014, identifies objectives, with actions to be taken or milestones to be reached within the four-year period. In both defining and following its financial strategy, the WCC affirms its values of stewardship and economy of life.

The Ecumenical Institute is an integral part of the financial structure and planning for WCC. Financial objectives and indicators in the financial strategy cover all programmatic areas, and include targets for sustainability.

A specific objective in the financial strategy concerns the Bossey guest house and conference centre, as set out below:

"Bossey guest house and conference centre
To improve financial results progressively, in accordance with the profile set by the assembly finance committee, reaching a deficit of CHF 200,000 in 2014, a breakeven result in 2015, and a small profit in favour of the Ecumenical Institute in 2016 and 2017.

Outcome indicators for the period 2014 -2017

- Financial targets are reached, and a positive cash flow generated in 2015, a net profit then being budgeted for 2016 with a reasonable level of confidence in 2015.
- Further advice is obtained from a hotel management consultant in autumn 2014, should it be forecast that the deficit could exceed budget by more than CHF 100,000.

If a breakeven result cannot be forecast for 2015 in autumn 2015, then executive committee will at its meeting in that season consider an action plan to be presented by the general secretary." (*extract from WCC Financial strategy 2014-2017)*

Reports on progress towards targets will be made at each executive committee.

II Management policy

1. Policy on managing the Ecumenical Institute at the Chateau de Bossey

The present policy clarifies the spirit in which the facilities are to be managed. The objectives of the Institute as a place of study and ecumenical encounter are to be respected, as is the need to operate the guest house, conference facilities and student accommodation under principles of good stewardship. It is the policy that conference centre management meets a financial objective of raising a measure of net income to be credited to the programmatic work of the Institute.

The Institute's main vocation is *formative, educational and* "*missionary*". One aim in developing the conference facilities is to offer the possibility to a much wider constituency to learn about "ecumenism and ecumenical formation" through direct exposure to and sharing in the ethos of the Institute, through the seminar programme, or as visitors in church groups. In addition, the conference facilities are marketed to groups meeting for professional purposes. When such groups choose to meet at the Institute, it is also the aim to both learn from them and to share with them the particular qualities of the ecumenical ethos.

2. Responsibilities

2.1 The general secretary is responsible for the management of the Institute.

2.2 The management of the Institute is delegated by the general secretary to its director, including the academic activity, fund-raising, and the management of the guest house. As an Associate General Secretary for Programme, the director represents the Institute in the Staff Leadership Group (SLG).

On a daily basis, the deputy general secretary is the primary contact with the director and represents the Institute in the Staff Leadership Group (SLG) when the director is not present. Income generation for sustaining the Institute is under the leadership of the director in close cooperation with IMD and Finance.

2.3 A *Bossey staff group* is constituted and reports to the general secretary. The staff group is made up of the deputy general secretary, the director of finance, the director of the Institute, the dean of the Institute, the Bossey conference centre manager and the manager of IMD and PMER. This group advises the general secretary on policy decisions and strategic plans regarding the Institute and other activities on the estate, and monitors, on behalf of the general secretary, their implementation by the director.

2.4 The director works in close collaboration with the director of finance and the Bossey conference centre manager to ensure the effective presence of adequate management procedures for all activities of the Institute, and the director is responsible for their implementation.

3. Bossey as a preferred meeting place

The WCC organizes meetings including seminars or consultations, commissions and advisory group meetings, which often take place in the area of Geneva. These meetings should take place at Bossey unless there is a specific reason for not doing so.

All WCC meetings are logged in the WCC calendar, which indicates where the meeting is taking place. If the meeting is not in Bossey, the reason will be indicated.

When a meeting is taking place in the Ecumenical Centre the possibility of organizing accommodation in Bossey should be considered.

4. Financial management

4.1 Fund accounting structure
The programmatic work of Ecumenical Formation is funded by restricted programme contributions. Income and expenditure for the programmatic areas are recognized within the Restricted Programme Funds. The guest house and conference facilities generate unrestricted income from operations, and do not benefit from programme contributions. The income and expenditure for the guest house and conference facilities are recognised within the Unrestricted Funds.

4.2 Tariffs
The tariff for academic courses is reviewed at least bi-annually. A proposal is presented for review and approval to the *Bossey staff group* by the dean and the conference centre manager.

The guest house tariffs are reviewed annually by the conference centre manager, and are presented for review and approval to the *Bossey staff group.* The guest house tariff includes eligibility for discounted rates as follows, and defines authorities for granting specific discounts.

Full tariff:
- NGOs, UN related, local and international philanthropic organizations or associations
- Companies from the private sector coming for business seminars
- Individuals coming for private celebrations
- Discounted rate:
- WCC meetings
- WCC related organization meetings
- Church groups

A balance is to be achieved in the groups of guests, in order to both meet the main vocation of the Institute and to achieve the financial objectives.

4.3 Financial planning and monitoring

A budget is prepared annually for the programmatic areas, and for the guest house activities, for approval by executive committee at its meeting in late autumn. The director is responsible for the budget for all activities, delegating preparation as appropriate to the dean and to the conference centre manager. The budgets are prepared in collaboration with the finance team, with reference to the schedule of estimated student numbers, seminar planning, planned use of facilities by other programmatic areas, the ratio for allocation of shared service costs between the Institute and the conference centre, tariffs and recent financial results.

Financial results are monitored monthly, and reports are prepared as set out below.

4.4 Financial management policies

The Ecumenical Institute Scholarships Fund Minimum Balance Policy (February 2010) was approved by the general secretary, and states that the target minimum balance is CHF 450,000.

The Ecumenical Trust holds endowment funds in favour of the Ecumenical Institute Scholarship Fund, and the Faculty Chair, while other funds in favour of scholarships mention specific student selection criteria. The director is responsible for ensuring that the distributions from the endowment are applied according to the endowment terms.

The dean is responsible for the student selection process, and for the allocation of the academic scholarships from the Ecumenical Institute Scholarships Fund.

Costs are shared between the Institute and the guest house and conference centre for fuel and electricity, garden, and repairs and maintenance. The cost-share ratio is based on square-metre occupancy. The list of charges concerned, and the calculation method, is submitted by the conference centre manager for review and approval by the *Bossey staff group* at least bi-annually.

A four-year capital expenditure plan for the buildings and equipment on the estate is prepared by the conference centre manager, and submitted as part of the budget preparation for approval by the executive committee in its annual autumn meeting.

The conference centre manager operates a “competent in-house support department” as defined in the *WCC Procurement Policy (February 2015).* The conference centre manager has responsibility for applying the procurement policy including the maintenance of a list of regular suppliers and suppliers delivering services under a time-defined contract. The conference centre manager consults with the Ecumenical Centre ITFS manager concerning IT equipment, and in areas where there may be shared competence, or where both sites may be contracting for similar services, or implementing similar ecological initiatives.

4.5 Financial reporting

Monthly reports are prepared for review by the SLG, and are distributed quarterly to the leadership of the finance sub-committee.

As well as income and expenditure reports for the programmatic areas, a financial report for the guest house and conference centre is prepared.

The financial report states monthly occupancy statistics, both including students and without students; a comparison of ratios of staff and other cost categories with the regional industry averages; and a comparison of total sales and net results for the same period in the prior year.

5. Rental of Bossey housing facilities

5.1 Bossey is a residential community. Its director and teaching staff should in principle live on campus, sharing thus fully in the life of the community and taking part in its events. An exception to this rule may be granted by the general secretary.

5.2 The accommodation available for rent includes the following (references from the "Plan Partiel d'Affectation" September 2003):

- One detached villa (112/118)
- Two semi-detached villas (112/117)
- One individual house (112/76)
- One studio Colombie (112/77)
- One studio in Petit Bossey (110/69)
- One studio in Petit Bossey (110/68c)
- Two apartments in Petit Bossey (110/68a)
    - One duplex in Petit Bossey (110/68a)

5.3 Rental to Institute academic staff and the caretaker will be made at a minimum rental value accepted by the fiscal authorities ("valeur locative"), plus charges. The rental conditions recognise that living on the campus constitutes a condition of employment and implies additional duties (like availability for students outside of office hours).

5.4 Villas or apartments not rented to academic staff may be rented at market rates to other WCC staff or the staff of related organizations.

5.5 Rental contracts for the Bossey housing facilities are managed by the Bossey conference centre manager and, if staff is concerned, in consultation with the Human Resources manager.

APPENDIX VIII: POLICY FOR APPROVAL - POLICY FOR SCREENING NEW FUNDING PARTNERS

Introduction
The "Opportunities for Income Development" (Gen Fin 04), which was approved by the central committee in July 2014, requested the development of a policy "defining the screening process required for the acceptance of new funding partners with reference to the ethical guidelines in the Council's investment policy (sic) and the Principles of ethical business conduct".

Following discussion with the finance sub-committee of the executive committee in November 2014 and consultation with funding partners in May 2015, a draft policy was reviewed by the finance sub-committee of the executive committee in June 2015. Below is the proposed policy for screening new funding partners (principles and process); with background information on WCC income and suggestions for identifying new funding partners.

> ***Suggested action:***
> *The executive committee is asked to* ***approve*** *the policy for screening new funding partners.*

Policy for screening new funding partners

Principles for developing new funding partners
Principles to guide the development of new sources of income include common values, ecumenical partnership, potential for a long-term relationship and consultation with existing partners.

Common Values
There should be a clear set of common values between the WCC and any potential funding partner, i.e. commitment to unity, justice and peace.[2] New sources of income could be religious or non-religious, Christian or not, but should be able to demonstrate a commitment to the values shared by the fellowship of member churches. *(Strategic objectives 2: Witnessing together; and 3: Encouraging spirituality, reflection and formation.)*

Ecumenical Partnership
There should be a strong interest in working together to meet common objectives, recognizing the "added value" in ecumenical cooperation whereby each partner has a particular role to play in advancing the ecumenical movement. *(Strategic objectives 1: Strengthening the fellowship; and 4: Building trust and understanding.)*

Long-term Relationship
There should be the potential for establishing a relationship in which the WCC and its partners see the benefits of a long-term engagement and agree to accompany each other in their work. (S*trategic objective 4: Building trust and understanding.)*

Consultation with existing partners
New sources for funding should be approached after relevant consultation with governing bodies, member churches and/or ecumenical partners, i.e. individuals and congregations should not be

[2] In addition to common values, the general ethical guidelines in the WCC Investment Policy include the principle values of sustainable economic activity as measured by indices related to ecology, labour, human rights and governance; and which exclude cooperation with sectors related to weapons, alcohol, tobacco, gambling, etc.

solicited without consultation with the church; and governments should not be approached without coordination with churches and partners, etc. *(Strategic objective 1: Strengthening the fellowship.)*

Process for screening new funding partners
The process of screening new funding partners seeks to ensure that adequate data is compiled and reviewed before making an application; and that depending on the value of the contribution, acceptance of funding is approved at the appropriate level.

1. A profile of the prospective funding partner should be established for review by the general secretary before making an application, including:
   - Description of the partner
   - Area of WCC work in which the partner is interested
   - Primary activities of the partner
   - Sources of income to the partner
   - Terms and conditions for accepting funds from the partner
   - Assessment of the partner according to principles above.

2. Where new sources of funding are associated with a consortium, the following should also be included:[3]
   - Additional profiles of other partners (as above),
   - Capacity of lead partner to administer the grant, and
   - Further obligations associated with the consortium.

3. The confirmation of new funding partners should be reviewed as follows:
   - Contributions of less than CHF 100,000 – partner profile for the contribution concerned reviewed for acceptance by two authorised WCC signatories, with reference to the WCC staff leadership group as appropriate;
   - Contributions of more than CHF 100,000 – partner profile for the contribution concerned reviewed for acceptance by the WCC staff leadership group, with reference to the leadership of the WCC central committee as appropriate; and
   - Contributions of more than CHF 500,000 – partner profile for the contribution concerned reviewed for acceptance by the WCC staff leadership group, with reference to the leadership of the WCC central committee.

Note: The confirmation process is particularly important with funding partners that are not part of the ecumenical movement, i.e. secular foundations, UN agencies, governments, etc.

Background information on WCC income
Member churches, church-related agencies, church-related foundations, congregations and individuals provide about 95% of the WCC's programmatic income.

What characterizes the churches and partners that financially support the WCC is their commitment to Christian unity and common witness; and to the vision of conciliar ecumenism as expressed through the fellowship of WCC member churches. They provide funding, but also share in the work as members of the fellowship and partners in the ecumenical movement. The vast majority have been supporting the WCC for decades.

The remaining programmatic income is provided by grants from UN-related agencies, i.e. OCHA, UNICEF and WHO; government sources, i.e. Norway, Switzerland and Geneva; and other

[3] Consortium refers to two or more partners jointly applying funds from a third party; with one of the consortium partners normally taking the lead to administer the grant.

foundations, i.e. secular. These funds are generally for a specific activity and time-bound, i.e. 1 to 3 years. Many of these relationships are also long-term or involve significant partnership.

Attached is a list of new funding partners since 2012.

Identifying new funding partners
New funding partners are often identified in the course of the work and through research by WCC staff. The churches and ecumenical partners that currently support the WCC are also well positioned to identify and involve new funding partners. The governing bodies, member churches and ecumenical partners can particularly help to:

- *Re-engage churches and partners that no longer contribute financially, i.e. both with regard to membership contributions and programme contributions; and also specialized ministries that no longer contribute financially.*

- *Invite new churches and partners to the Working Together model of collaboration with funding partners, i.e. member churches, mission agencies and diaconal agencies that are presently not funding WCC programmatic work.*

- *Include the WCC as a global component and partner in consortium grant applications for national and global funding; or assist the WCC in applying for government funds.*

- *Identify new individuals, congregations, foundations and other sources that are interested in supporting the work of the WCC.*

New funding partners since 2012

New donors report - 2012-2015

- Not including congregations, individuals and councils of churches

Constituent Name	2012 Amount CHF	2012 Activity	2013 Amount CHF	2013 Activity	2014 Amount CHF	2014 Activity	2015 Amount CHF	2015 Activity
Hassib Sabbagh Foundation (HSF), 9825	-		-		-		47,940	W14E, W33
- Ecumenical Accompaniment Programme in Palestine/Israel								
Horizons Foundation, 9820	-		-		485	D54	-	
- Human sexuality reference group								
United Nations - OCHA, 9799	-		-		86,715	W63CHA	12,711	W33CHA
- Ecumenical Accompaniment Programme in Palestine/Israel								
Wallace Global Fund, 9795	-		-		22,858	D29	-	
- Interfaith summit on climate change								
Robert Carr Foundation (through INERELA+), 9784	-		-		24,919	D67	35,955	D77
- Ecumenical HIV/AIDs Initiatives and Advocacy								
UNICEF, 9643	62,102	P3051	384,654	P3051	235,961	W63	460,750	W33UN
- Ecumenical Accompaniment Programme in Palestine/Israel								
Danmission, 9633	4,830	P2052D	-		-		-	
- Ecumenical Theological Education								
Norwegian Ministry of Foreign Affairs, 9439	-		-		-		-	
- Advancing peace through social justice (WCC and ILO)			72,411	P4057	214,830	D4	175,020	D4
- Conflict resolution and peace-buidling in Nigeria					435,029	W12T4		
Norwegian Agency for Development Cooperation (through WYWCA), 1572	-		-		-		-	
- Ecumenical HIV/AIDs Initiatives and Advocacy			212,685	P408	188,566	D7	181,600	D8
- WCC- Ecumenical Advocacy Alliance							120,212	D10
Swiss Agency for Development and Coperation, 9850	-		-		-		-	
- Ecumenical Accompaniment Programme in Palestine/Israel							23,087	W33DFA
- Syrian inter-communitarian dialouge sessions							80,000	W14BB
Diakonie Katasrophenhilfe, 9826	-		-		-		95,880	D6E5
- Culturally acceptable alternative burial rites								
State of Geneva (Republique et Canton de Geneve), 9838	-		-				21,600	W14DA1
- DRC workshop on peace and security								
Total	**66,931**		**669,750**		**1,209,363**		**1,254,755**	

All values in CHF

= Budgeted

09/11/2015

APPENDIX IX: WCC GOVERNING AND CONSULTATIVE BODIES: A QUESTIONNAIRE WITH THE AIM OF IMPROVING REPRESENTATION

Introduction

- This questionnaire was prepared in the context of the reflection and discussion on "fair and adequate representation" in governing and consultative bodies.
- It will be sent to central committee members.
- Responses received will be compiled and presented to the central committee for further discussion, building a common understanding and taking any decisions that will help future processes.

I. RULES

The questions under this first part of the questionnaire invite for further reflection on the tension between the letter of the rules and the target balances set as a policy by the central committee.

Yes / No / Probably or Needs further exploration

1. Before and above all, a clarification should be made as far as the distinct character and purpose of "rules" and "policies" are concerned.

2. The "personal expertise" (listed in Rule VI. 8. a. i. as first criterion) should be further highlighted in any nomination/election process.

3. The term "fair and adequate representation" should be further clarified.

4. Categories included in the "fair and adequate representation" should be subject to a commonly agreed "order" (e.g.in general, there is no much discussion about lay participation; in some cases, regional representation seems to be more important than confessional participation).

5. Members of governing and consultative bodies not attending meetings should be replaced (i.e. stricter application of existing rules).

II. POLICIES

Yes / No / Probably or Needs further exploration

6. Targets for regional participation (a strict proportional regional (a strict proportional regional participation) should be agreed upon.

7. Member churches and/or regional and confessional groups should be invited to offer alternative names if their nominations are not balanced.

8. Member churches and/or regional and confessional groups making inclusive and balanced proposals should be given additional seats whenever possible.

9. Target balances should be changed (i.e. become less ambitious, more realistic) taking into consideration that, so far, it has never been possible to fully reach them.

10. The age limits set for “youth” should be reviewed taking into consideration the parameters of today’s world. (e.g. F&O, looking for holders of Master degree or PhD sets the limit for “young theologians at thirty five)

11. The membership of consultative bodies should be reviewed at mid-term.

III. METHODOLOGY

Yes / No / Probably or Needs further exploration

12. The programme committee should be more actively involved/systematically consulted in matters related to nominations particularly to consultative and advisory bodies, since representation and participation are related to programme work.

13. Regional and/or confessional groups of the central committee members should be intentionally and systematically consulted during governance meetings including nominations in their agenda.

14. Regional and/or confessional groups of the central committee members should be intentionally and systematically consulted in-between governing body meetings (e.g. as usually happens before an assembly, when such groups are encouraged to make joint nominations).

APPENDIX X: SUMMARY OF RECOMMENDATIONS ADOPTED BY THE EXECUTIVE COMMITTEE, NOVEMBER 2015

Note: page numbers in this section refer to booklet form, not A4 version.

Adoption of the Agenda (see page 8)

The overall agenda for the executive committee was approved by consensus.

Approval of Minutes (see page 8)

With the one amendment, the minutes of the June 2015 executive committee meeting were approved by consensus.

Approval of Sub-Committees (Membership) (see page 8)

The membership of the sub-committees was approved by consensus. The full list is found in Appendix II.

Current financial situation (see page 34)

The finance sub-committee recommends that executive committee:

(i) require that if the Bossey guest house and conference centre close in 2015 with a net surplus, as forecast, then that net surplus be credited to the Bossey scholarship fund;

(ii) require that a report from the WCC pension fund committee be shared at the next meeting; and

(iii) delegate to the leadership of the finance sub-committee the authority to approve and authorise for issue the financial statements 2015.

This recommendation was approved by consensus.

Income development (see page 35)

The finance sub-committee recommends that the executive committee:

(i) require that the evaluation of progress with the membership contribution plan, to be presented to the finance policy committee in June 2016, include an analysis of contributions and participation, analysis of trends in original currencies and analysis of trends by region; and

(ii) approve the direction for strengthening fundraising for the Ecumenical Institute, to include increased efforts to profile Ecumenical Institute graduates, i.e. data collection/evaluation, stories of graduates serving the fellowship; with the understanding that this will strengthen fundraising and recruitment.

This recommendation was approved by consensus.

Policy for Screening New Funding Partners (see page 35)

The finance sub-committee recommends that the executive committee approve the policy on screening new funding partners as revised by the finance sub-committee in Doc. No. 26 revised, and as attached.

This recommendation was approved by consensus.

Non-Active Member Church Policy (see page 36)

The finance sub-committee recommends that executive committee refer the policy on non-active member churches for action to the meeting of the central committee in 2016.

This recommendation was approved by consensus.

Integrated Policy for the Ecumenical Institute at the Château de Bossey (see page 36)

The finance sub-committee recommends that executive committee approve the policy as presented.

This recommendation was approved by consensus.

Budget 2016 (see page 37)

The finance sub-committee recommends that executive committee approve the budget 2016 as presented in appendix 3 of Doc. No. 03.

This recommendation was approved by consensus.

Capital Expenditure (see page 38)

The finance sub-committee recommends that executive committee approve the capital expenditure limit of CHF 490,000 for 2016.

This recommendation was approved by consensus.

General reserves 2015-2019 (see page 39)

The finance sub-committee recommends that executive committee approve the principle that general reserves obtained by reduced investment in buildings be designated for purposes other than renovation of buildings, before considering the specific recommendations in points 10 and 11 below.

This recommendation was approved by consensus.

Status on the Building Development Project (see page 40)

The finance sub-committee recommends that executive committee:

(i) approve in 2015 a transfer of a maximum of CHF 800,000 from the general reserves to the designated fund for the building project, if financial results 2015 are realised as forecast; the level of transfer is to be decreased accordingly if results are below forecast; and

(ii) require that an update on the revised financial profile of *Green Village* be shared by the steering committee for the building project with the finance policy committee in June 2016, in order that the committee may assess progress with the Council's long-term financial goals.

This recommendation was approved by consensus.

Assembly Funding (see pages 40-41)

The finance sub-committee recommends that executive committee:

(i) approve a transfer of CHF 250,000 from general reserves to the assembly fund, after the transfer to the designated building project fund, and if results are realised as forecast;
(ii) invite the general secretary to share with member churches interested in hosting the assembly, the 'guidelines for hosting an assembly', which include the expectation that host churches contribute to the costs of the venue, ground transportation and hosting operations.

This revised recommendation was approved by consensus.

Progress with the Financial Strategy 2014-2017 (see page 41)

The finance sub-committee recommends that executive committee require that:

(i) At its meeting in June 2016, balanced framework budgets be presented for 2017 and 2018; and
(ii) The financial frameworks be supported by an action plan required for their implementation.

This recommendation was approved by consensus.

Report on Compliance with the Policy for Offices outside Switzerland (see page 42)

The finance sub-committee recommends that executive committee require that a report on the status of the audit issues be brought to the next meeting.

This recommendation was approved by consensus.

Other Matters (see page 42)

The finance sub-committee recommends that executive committee require that the draft Code of Conduct be presented at the next meeting.

This recommendation was approved by consensus.

General Secretary's Report (see page 80)

The programme sub-committee recommends that:

A. The report of the general secretary be received by the executive committee with appreciation for all the work done by him and the WCC staff;
B. The general secretary initiates the evaluation of the memorandum of understanding between the WCC and the GCF as planned and reports on it to the executive committee;
C. Work on the situation of refugees be re-enforced by asking the member churches to support ACT Alliance in the coordination of ecumenical humanitarian assistance and to work with the member churches and ecumenical bodies in giving leadership to the public debates on current developments;
D. The general secretary shares the report of the management assessment for the EAPPI with the next executive committee meeting to facilitate further evaluation of this programme.

This revised recommendation was approved by consensus.

Programme Plans 2016 (see page 81)

The programme sub-committee recommends:

A. Mapping takes place to show how member churches, NCCs and REOs are involved in the planning and implementation of the activities and projects in each part of the programmatic work, and report the findings to the central committee;
B. The work on PMER be continued with a special emphasis on developing tools for monitoring and evaluation of outcomes;
C. In the project on human sexuality, that the following activities be postponed until further maturation and clarity of the work of the Reference Group on Human Sexuality;
D. The plans 2016 be approved by the executive committee.

This revised recommendation was approved by consensus.

Follow-Up of the Recommendations on Programme Work (see page 82)

The programme sub-committee recommends:

The executive committee receives the document with appreciation for the work done.

This recommendation was approved by consensus.

Pilgrimage of Justice and Peace (see page 83)

The programme sub-committee recommends:

A. Mutual consultation between the Faith and Order working-group on the pilgrimage of justice and peace and the PJP theological study group continues in order to ensure coordination of the theological reflection on the pilgrimage;
B. The PJP reference group formulates in its next meeting milestones for the PJP theological study group for developing resources;
C. The general secretary reports to the executive committee if the PJP theological study group takes up more issues than mentioned in the report on page 5;
D. The thematic focus for 2016 and 2017 be on peace-building in the context of religion and violence;
E. The CCIA reflects on the use of the proper phrasing of the theme;
F. The methodology of living letters and solidarity visits needs to have a central place in the pilgrimage of justice and peace;
G. The PJP reference group reflects further on the interpretation of 'via positiva, via negativa, via transformativa', especially from the theological perspective and language formulation;
H. A letter is sent to the leadership of the churches in the Middle East to inform and involve them in the regional and thematic focus;
I. An information resource be made available on an annual basis to inform churches about the progress of the pilgrimage of justice and peace;
J. A convening of the moderators of commissions and the PJP reference group be held on a regular basis – to be determined by the general secretary and staff;
K. The report of the PJP reference group be received with appreciation by the executive committee for the work done.

WCC-EAA Update (see page 84)

The programme sub-committee recommends:

The document be received by the executive committee with appreciation for the work being done.

This recommendation was approved by consensus.

Updated WCC-EHIAIA Plan of Action (see page 84)

The programme sub-committee recommends:

The updated WCC-EHAIA Plan of Action be approved by the executive committee.

This recommendation was approved by consensus.

Update on WCC-ACT Alliance Programmatic Activities and Relational Policies (see page 85)

The programme sub-committee recommends:

A. The formation of the study group on ecumenical diakonia be accelerated;
B. The general direction presented in the update report be affirmed by the executive committee and that the ACT Alliance general secretary and moderator be involved in the process of the consultation.

This revised recommendation was approved by consensus.

Memorandum with UNICEF – Churches Engaging for Children in the Pilgrimage of Justice and Peace (see page 85)

The programme sub-committee recommends:

The document be received with appreciation by the executive committee.

This recommendation was approved by consensus.

Reports from the Consultative and Advisory Bodies (see pages 86-88)

Report of the 2015 meeting of the Commission on Faith and Order (Doc. No. 12 & 12.1)

The programme sub-committee recommends:

A. The report be received by the executive committee with appreciation for the work done by the commission;
B. The executive committee affirm that Faith and Order give due attention to the reflections on gender issues.

Report of Commission of the Churches on International Affairs (Doc. No. 13 & 13.1)

The programme sub-committee recommends:

A. The report be received with appreciation by the executive committee;
B. CCIA include racism in its agenda by coordinating the efforts of the different commissions and building on the work done by churches on this issue;
C. 'Religion and violence: building peace and overcoming violence' be the theme of choice for the CC plenary and PJP 2016-2017.

Report of the Commission on World Mission and Evangelism (Doc. No. 14 & 14.1)

The programme sub-committee recommends:

A. The report be received by the executive committee meeting with appreciation for the work done by the commission;
B. The executive committee affirm the plans of the CWME to bring forth a proposal for a world mission conference to the central committee, including details on date, venue and theme.

Report of the Commission on Ecumenical Education and Formation (Doc. No. 15)

The programme sub-committee recommends:

A. The report be received by the executive committee with appreciation for the work done by the commission;
B. The member churches be encouraged to have young people involved in ecumenical leadership development.

Report of the Commission on Youth Engagement in the Ecumenical Movement (Doc. No. 16)

The programme sub-committee recommends:

The report be received by the executive committee with appreciation for the work done by the commission.

Report of the Gender Advisory Group (Doc. No. 17)

The programme sub-committee recommends:

The report be received by the executive committee with appreciation for the work done by the group.

Report of the Reference Group on Human Sexuality (Doc. No. 34)

The programme sub-committee recommends:

A. The reference group for human sexuality focuses its work on creating "spaces for grace" in the ecumenical movement for the reflection on human sexuality and asks to plan the work accordingly in the coming years;
B. A close cooperation between the reference group on human sexuality and the gender advisory group and Faith and Order study group on moral discernment;
C. One or two members of the governing bodies, preferably from the Orthodox family, are added to the reference group on human sexuality;
D. The reference group on human sexuality focus on sexual violence against children;
E. In the project on human sexuality the activity on mapping churches and ecumenical organisations as outlined in the plans 2016 be postponed until further maturation and clarity of the work of the reference group on human sexuality;
F. The report be received by the executive committee with appreciation for the work done by the group.

Communications Strategy (see page 90)

The programme sub-committee recommends:

The communications strategy be received by the executive committee with appreciation for the work done.

This revised recommendation was approved by consensus.

Central Committee Theme and Plenary Proposals (see page 91)

The programme sub-committee recommends:

A. The theme of the central committee be revised to 'Pilgrimage: Discerning the Landscapes Together';
B. The title of the plenary 'Will your church recognise in my church the One Church of Christ' should be reworked to offer an open-ended answer;
C. The general direction of the proposals for plenaries be received and affirmed by the executive committee with appreciation for the work done.

This recommendation was approved by consensus.

Public Issues Statements and Minute (see page 96)

The following statements were received by the executive committee:

- Statement on Terrorist Attacks in Paris
- Statement on UN Climate Change Conference (COP21) in Paris, December 2015
- Minute on Election in Myanmar
- Statement on Situation in Israel and Palestine

The statements and the minute were received and adopted by consensus.

Action on the Report of the Public Issues Sub-Committee (see page 96)

This report as a whole was received by consensus.

General Secretary's Report (see page 115)

Given the report's richness in content and reflection:

the sub-committee recommends that the text of the general secretary's report normally be included in the first part of the minutes of the executive committee meeting.

This recommendation was approved by consensus.

Membership Matters (see page 115)

the sub-committee recommends that the executive committee take no decision at this meeting and ask the general secretary to follow up with other ecumenical partners and member churches in Africa regarding this matter and submits a progress report on this matter at the Trondheim executive and central committee meetings.

This revised recommendation was approved by consensus.

Permanent Committee on Consensus and Collaboration (see pages 115-116)

The sub-committee received with gratitude the report of the permanent committee and offered its thanks to the Evangelical Lutheran Church of Finland for hosting the most recent meeting of the PCCC.

(a) The sub-committee affirms the recommendation of the PCCC that staff serving as consensus facilitator be invited to meetings of commissions, at least once, or from time to time, with the aim of, on the one hand, ensuring that the ethos and practice of consensus

is reinforced and on the other hand giving this staff member the opportunity to become familiar with the work of the various commissions, as well as the governing bodies.

(b) The sub-committee affirms the recommendation of the PCCC that the executive committee use all possible means to encourage the member churches to undertake study and response to the text "The Church: Towards a Common Vision" before the end of 2016. The sub-committee adds that where possible, the secretariat should encourage the WCC presidents and use financial and staffing resources toward this end.

(c) The sub-committee affirms the recommendation of the PCCC that when membership applications are received, the membership of the applicant churches in other ecumenical organizations at the local, national, and regional level should be considered as a relevant indicator of their ecumenical commitment. However, such membership shall not be required as a pre-condition to membership in the WCC. The general secretary shall assess whether valid reasons exist in the specific context of the applicant church that precludes such membership.

These recommendations were approved by consensus.

Also related to the issue of membership application, the sub-committee slightly alters the recommendation of the PCCC.

It recommends that, as part of the normal application process, applicant churches be informed of the possibility of becoming a member as part of a group of churches as provided in Rule I, and asked whether this possibility has been considered.

This recommendation was approved by consensus.

Draft Questionnaire on Representation (see page 116)

The sub-committee offered revisions to the questionnaire that are now reflected in Doc. No. 30 rev.

(a) The sub-committee recommends that executive committee members review the questionnaire and offer any further comments and suggested revisions to the questionnaire text to the general secretary by the end of 2015.

(b) The sub-committee further recommends that this questionnaire be sent to all WCC member churches, central committee members and members of the commissions. Responses received will be compiled and presented to the central committee for further discussion, building a common understanding and taking any decisions that will help future processes.

These recommendations were approved by consensus.

Central Committee 2016 Agenda (see page 116)

(a) In agreement with the recommendation of the PCCC, the sub-committee recommends that in the agenda a short introduction of the history and work of the PCCC be included in the first session (Wednesday, 22 June, 09:00-11:00) as part of the consensus orientation.

(b) The sub-committee further recommends the following additional revisions to the agenda:
Elections to be held: Monday, 27 June 16.30-18.30
For Tuesday, 28 June
- 09:30-11:00 – Decision

- 11:30-13:00 – Decision
- 14:30-16:00 – Evaluation and Closing Acts
- Dinner – from 19.00h (correction of the typo)

These recommendations were approved by consensus.

Central Committee 2016 Plenaries (see page 117)

(a) In the plenary on unity and the section on "what we mean by church", the sub-committee recommends that the Faith and Order director be the presenter rather than a younger theologian. A younger theologian, according to the by-laws of Faith & Order, can be used to present "The Church" or as one of the two representatives related to recent united/uniting churches.

(b) In the plenary on religion and violence, under possible foci, the sub-committee recommends that "violence against Christians" be added and that "anti-Semitic" be changed to "anti-Jewish".

(c) The sub-committee recommends that racism be one of the sub-themes in the plenary on the Pilgrimage of Justice and Peace.

(d) The sub-committee agrees that there should be a plenary on children with the understanding that youth will be incorporated in all the plenaries. It recommends that a plenary on youth be included in the 2018 central committee meeting.

(e) The executive committee decides that gender-based violence is included in one of the plenaries for the central committee.

With these changes, these recommendations were approved by consensus.

Assembly Matters (see page 117)

The sub-committee recommends that:

(a) The executive committee adopt the assembly planning timetable as an initial roadmap;
(b) The executive committee launches the process of the appointment of an assembly planning committee and assembly worship planning committee at the June 2016 central committee meeting in Trondheim, Norway.

This recommendation was approved by consensus.

Nominations (see pages 118-121)

Central Committee

The sub-committee agrees with the proposal of the church and recommends that: the central committee elect Rev. Michel Charbonnier and asks the general secretary to invite him to the 2016 central committee meeting.

This recommendation was approved by consensus.

Permanent Committee on Consensus and Collaboration

H.E. Archbishop Nareg, Armenian Apostolic Church, Cilicia, has resigned from the Permanent Committee and, as was agreed by the Oriental Orthodox family of churches in

Busan, the name of Dr Abba Haile Mariam Melese Ayenew, Ethiopian Orthodox Tewahedo Church was put forward to replace him.

The sub-committee recommends that the executive committee forward this name to the central committee at its meeting in June 2016.

This recommendation was approved by consensus.

ECHOS Commission on Youth in the Ecumenical Movement

Ms Sara Cruz Monteiro (F/L/Y) a member of the commission from the Methodist Church in Brazil has resigned. In a letter dated 4 August 2014 the church put forward the name of Ms Larissa Ribeiro de Aguiar Garcia (F/L/Y) as her replacement.

The sub-committee recommends that the executive committee forward this name to the central committee at its meeting in June 2016.

This recommendation was approved by consensus.

Commission on Faith and Order

Rev. Dr Robert Welsh (M/O) a member of the commission from the Christian Church (Disciples of Christ) in the United States has resigned. The church has put forward the name of Prof. Dr Kristine A. Culp (F/L) as his replacement.

Ms Janna Hunter-Bowman (F/L) a member of the Mennonite World Conference has declined her appointment on the Commission. The name of Ms Anne-Cathy Graber (F/L) has been sent to WCC to replace her.

The sub-committee recommends that the executive committee forward these names to the central committee at its meeting in June 2016.

This recommendation was approved by consensus.

Commission of the Churches on International Affairs (CCIA)

Rev. Dr H. Mvume Dandala (M/O), a member of the Methodist Church of Southern Africa, moderator of CCIA, has resigned from the commission for health reasons. After consultation with church leaders in Africa, Rev. Frank Chikane (M/O), a member of the Apostolic Faith Mission of South Africa (Pentecostal), is proposed to replace him as moderator of the commission.

The sub-committee recommends that the executive committee forward the name of Rev. Frank Chikane as moderator of the CCIA to the central committee.

This recommendation was approved by consensus.

Assembly Planning Committee

(a) The sub-committee, in principle, agrees with the proposed composition of the committee and recommends that the total number of central committee members should be greater than twelve (12). It leaves the final total number to the discretion of the general secretary.

(b) The sub-committee recommends that the executive committee confirm the composition of the APC and make proposals so that the general secretary can develop a roster and submit

it to the executive committee to be forwarded to the central committee for decision at its meeting in June 2016.

These recommendations were approved by consensus.

Assembly Worship Planning Committee

(a) The sub-committee, in principle, agrees with the proposed composition of the committee and recommends that the total number of central committee members should be greater than two (2). It leaves the final total number to the discretion of the general secretary.

(b) The sub-committee recommends that the executive committee confirm the composition of the AWPC and make proposals so that the general secretary can develop a roster and submit it to the executive committee to be forwarded to the central committee for decision at its meeting in June 2016.

These recommendations were approved by consensus.

Reference Group on Inter-religious dialogue and cooperation

The sub-committee recommends that the executive committee:

(a) confirm the creation of a new reference group;
(b) approve its Terms of Reference (appendix 3); and
(c) offer suggestions to the general secretary for its membership.

This recommendation was approved by consensus.

Mid-Term Elections (see page 120)

The sub-committee recommends that the presentation of the chart of current executive committee members be adjusted for clarity of categories, grouping those offices that are not subject to rotation together.

This recommendation was approved by consensus.

Update on Income Development (see page 121)

The sub-committee recommends that the executive committee review the matter and refer the policy on financially non-active member churches to the central committee meeting in June 2016, with a list of member churches not fulfilling their membership obligations nor being active in the fellowship in other ways.

This recommendation was approved by consensus.

By-Laws of the Commission on World Mission and Evangelism (see pages 121-122)

Proposals made by the commission:

2.2.3 change the title of the coordinator of the mission and evangelism team to “Director” of the Commission.

3.2.1 retain the phrase “including issues relating to health and healing, community and justice”.

3.2.5 add the phrase “and the ecumenical journey together towards life through joining in the mission of the Holy Spirit”.

3.3.7 to read the Commission “shall normally meet every 24 months”.

4.2.2 change the title of the coordinator of the mission and evangelism team to “Director” of the Commission.-

The sub-committee recommends that the executive committee approves all the above mentioned proposed amendments.

These recommendations were approved by consensus.

The sub-committee recommends that the executive committee forwards the following alternative proposals to the commission:

3.2.10 To set up ad hoc task groups and working groups to address specific issues related to mission and evangelism, subject to availability of funds.

3.3.1. To remain as it currently is

(Under a new number) The outgoing Commission shall propose six persons among its members to serve another term, and submit their names to the Central Committee for decision for the continuity of the Commission’s work.

3.3.6 The commission may appoint (…) include the officers. The executive group may appoint advisors to the commission as needed.

This recommendation was approved by consensus.

Action on the Report of the Staffing, Personnel, and Nominations Committee (see page 122)

The report as a whole was approved by consensus.